THE CHURCHMAN.

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POETRY.

For the Churchman.

THE POETRY OF THE LORD'S PRAYER.

BY YELVERTON READ.

"HALLOWED BE THY NAME."

Holy and Reverend is His Name. Ps. cxi. 9.

IX.

So High, so Holy, and so Pure!
What honor—what regard
Is due to its renown!
What majesty profound
Encircles it—
Divine nomenclature!
Shall kneeling worshipper or soaring bard
Its mystic Light
With glory crown:
Beneath whose sway
Resplendent day
Invests the universe around;
And Heaven turns bright?

X.

And man, presuming man,
Has madly dared
With impious and unhallowed lips—
Where bright-armed sons of Eden keep
Their constant guard:
To cast eclipse!
While all in wonder lost,
Heaven's sorrowing host
Behold the awful stain,
And weep.

XI.

Chased by the flying feet
Of Time—in turn,
Prince, warrior, poet, sage,
Have writ their names and deeds and songs and wars
Upon their urn!
And all of every age,
Have passed from the arena of the world:
And like the cars
Of rival charioteers,
Are whirled
Through numberless careers,
To meet
Concurrent in one bourne!

XII.

The Earth, she boasts a thousand stars
Upon the sky of fame:
But where are *they?*
* * * *
The care—the cost—
The thrones of kings—the seat of wars—
The blaze of their exploits is lost:
Their light has passed away!
And still the Christian's boast—
The bright Day Star—
The *only* name
In Heaven known;
The only HOLY ONE,
Shines ever there!

XIII.

Eternal Name!
Echoed throughout the long concave
Of Heaven's unending arch:
Where'er the aerial wave
Lashes the farthest boundaries of Fame!
Far as the voice of Love,
And seraph's burning hymn,
Wakes in its measured march
The golden street
Of Paradise:
And fields untrodden by the feet
Of MELODY, whose loftiest harp above
Is strung to this!

XIV.

Here let the Church in concert throng,
To mingle its terrestrial choir
With angels' song:
And laud the Name the Heavens admire!
Till Nature's heart has caught
The ecstasy:
And lambent Thought,
Conflagrant with celestial fire,
Assails the sky!

For the Churchman.

την ἀκοην ὄψιν ποιει.
LONGINUS.

A nobler meaning than the Grecian critic thought
We put upon his words: for 'twas but yestermorn
That we around the sacred board, did feast our souls
Upon the Saviour's flesh and blood Here then we saw,
Through hearing of the Word by faith in Him.
We saw the Saviour in his humble birth; lowly
He came to dwell with men. In his Incarnation
We beheld Divine Humility. Thus far we saw;
And then were borne along, to view Him as He hung
Upon the cross for wretched, unforgiven sin.
This we aforetime heard at mother's knee, and in
The stillness of the night, we often thought of love
So free, so willing, and so full. We call to mind
How FAITH grew likewise. So, GOD MAKES THE HEARING SIGHT.

Paterson, N. J., Dec. 26, 1842.

From the London Times.

PORTUGAL.—ROMISH ENCROACHMENTS.

LISBON, Nov. 7.

The despatch, of which I forwarded to you the substance last week, written in 1822, by Silva Carvalho, with reference to the appointment of the present Patriarch elect to the see of Coimbra, was finally effectual, as might be inferred from the high position which its subject occupies at this day in the Lusitanian Church. The topic possesses so much interest as bearing upon the present negotiation, and illustrating the spirited resistance even in modern times of the Portuguese Crown to the encroachments of Rome, that it will justify some further remark. The Patriarch elect, then nominated by the Crown to the Bishopric of Coimbra, is the brightest living ornament of the Church of Portugal—a man of most extensive and solid learning, an antiquarian, and an historian of no ordinary pretensions, a writer upon ecclesiastical affairs of orthodox, but liberal, views, and hence distasteful to the Papal Court. His moral character is entirely unimpeachable—a rare qualification here—but, of course, he was not beyond the reach of slander; and the whisper of an envious friar (he was simply then himself "Frei Francisco de S. Luez") was permitted at Rome to override the royal nomination. Anonymously charged with being a Freemason, which at best would only subject him to a temporary canonical irregularity, a trial was demanded and had, the result of which was his full acquittal. But this could not satisfy Rome, in comparison with the unsustained allegation of its secret informant, and hence the despatch recorded in my last. I should here remark on the difficulty of resisting the pretensions of an exaggerated spiritual domination, which works so potently on the minds of the weak, and even before fulminating its final terrors can socially excommunicate its meditated victims, through the instrumentality of priests and women. The sturdy and uniform, yet most orthodox resistance of the Crown of Portugal, under such circumstances, cannot be too highly appreciated. In the case referred to, the "settler" was administered by a despatch of Silva Carvalho's, bearing date the 13th March, 1822. The confirmation of Frei Francisco's nomination followed, and it is clear that the same amount of firmness will be equally successful in the present emergency, though it is equally clear that the hand which would hold these slippery ecclesiastical eels must be "*ad extremum tenax.*" I have strong confidence in the capacity and determined character of the present Minister of Justice, and not the less so from his declining to hold any communication with M. Capaccini, in consequence of his disapproval of the mode in which the negotiation has hitherto been conducted, except through the Duke of Palmella.

In the despatch of which I now propose to give the substance, the minister commences by stating that his royal master entirely repudiates the new offer of the Roman Court to confirm the appointment, upon receiving an assurance in writing from some bishop or bishops that Frei Francisco is not a Freemason. He treats this as a new attack upon the royal dignity, as a direct breach of the rights confirmed by the Council of Trent, and the bulls of Gregory XI., Urban VIII., and Benedict XIV., and as a specious pretext covering an infraction of his royal rights, and of the duties of the Holy See towards the Church of Portugal. Neither Council nor Pontiff could enact or sanction that a public, juridical, and legal trial should be overruled by secret information conveyed in a private letter, by which means the nominations of Sovereigns and elections of chapters might be for ever frustrated. The greater the virtues and the merits, literary and theological, of the candidate, the more certain it was that he would have envious rivals, while it was enough that he should have but one, through the simple artifice of a letter, to annul the royal authority, to sully the fairest reputation, and deprive the Church of the services of her ablest sons.

By reference to Van Espen, and other authorities, it was next shown that a trial, once legitimately held, in ecclesiastical matters, can neither be invalidated nor renewed; and that the Holy Father cannot hesitate to confirm the individual nominated, provided he be possessed of all the qualifications required by the canons. This, be it observed, is the gist of the case, there being nothing to allege against the character of the prelates whose nomination Monsignor Capaccini is considering—literally nothing, except the caprice of Rome. His Majesty therefore the despatch proceeded, as defender of the Canons of the Church, (a new version of the "*defensor fidei,*") and because he must preserve intact the rights of his crown and subjects, would not consent to the Bishop elect of Coimbra, adding one single testimony to dissipate this illegal imputation of Freemasonry.

With equal ignorance of the facts of the case might a bishop affirm that he was not, as the anonymous writer of a letter that he was, a member of that unlawful body. What could a superior in the centre of his monastery, or a bishop in the corner of a province, know of its constitution or its members? They could at best be but as rash as the papal informant. Could the attestations of all the prelates of the kingdom avail as much as the testimony of his Majesty, with all the means of information of his government at his disposal, in nominating the Bishop of Coimbra? The king reputed his testimony the most unexceptionable that could be adduced, and it was not possible to suppose that more weight could be attached at Rome to the *dixit* of a nameless friar of his kingdom than to his royal diploma of nomination. Let the holy Father, then, if his scrupulously tender conscience dreaded that his confirmation might possibly become leagued with an ecclesiastical censure, give the postulant *a conditional absolution*, and then confirm him, as in duty bound, since this was the proceeding alike demanded by his theological knowledge, and by his duties as Vicar of CHRIST. The despatch then characterizes his Holiness's management of canonical controversy as "absurd," protests against the "innovation and false doctrine" involved in his proceeding, and winds up with this passage of "much pith and moment:"

"His Most Faithful Majesty renews his protestations of adhesion and fidelity to the Holy Apostolic See, but, availing himself of the common right, and of the doctrines of the best ages of Christianity, he will not only proceed to confirm the bishops of his states by their metropolitans, but will likewise cause both these classes of prelates to concede all dispensations and spiritual graces which they are entitled to do as successors of the apostles and depositaries of the requisite authority to provide for the wants of their churches and their flocks, suspending the action of his royal *beneplacitum* from all bulls whatsoever passed either in Rome or by the apostolic delegate in Portugal."

In strict accordance with the spirit of the foregoing document is a *portaria*, forwarded the other day by Senhor Sousa Azevede to Oporto, informing the people of that diocese that Her Majesty thinks fit to recall the *portaria* of the 23d of April last, issued in compliment to Monsignor Capaccini shortly after his arrival, in reference to dispensations coming from Rome, or forwarded by the Internuncio from Lisbon, and now denies her royal *beneplacitum* to all such dispensations not directed to the legitimate authorities recognized by the Portuguese government as administrators of the different dioceses of the kingdom, warning all parish priests that the bishop elect is their only lawful superior, to whose *vista* alone they are to attend in all matrimonial cases, and that all recusants will be proceeded against with the utmost rigor.

It is notable that these very same disputes have occurred time after time in the ecclesiastical history of Portugal, the Roman Pontiffs invariably seeking to appoint bishops *de motu proprio*, and the Sovereign as invariably resisting the pretension. Time after time the pontiffs have nominated their own prelates, whom the diocesan chapters have resisted, and the monarchs denaturalized, substituting their own appointments. The reigns of Alfonso V., Manuel, John IV., John V., and John VI., both before and after the proclamation of the constitution of 1820, have been especially remarkable for these occurrences. During the 60 years of Spanish domination, after the unfortunate expedition of Dom Sebastian, (from 1580 to 1640,) the course pursued by the pontiffs was identical with that which they observed towards Spain, the presentation of the Spanish monarchs being always regarded, in virtue of the indulgence conceded to the Emperor Charles V. During the great breach with Rome, commencing in the time of Dom Jose I., the kings of Portugal appointed, and the metropolitans confirmed; in every other case Rome held out for a time as now, in the furtherance of the ultra-montane views, but eventually confirmed; and a steadfast resistance will again produce the same result. Monsignor Capaccini, throughout the course of these negotiations, in the true spirit of Italian diplomacy, has constantly expressed his dislike of dealing with *questioni di principii*, and spoken of scruples of conscience, schism, and such other platitudes. Facts and reasons are with him of no account; but the true violation of conscience is in stigmatizing men like the nominated prelates, against whom nothing can be alleged.—*Correspondent.*

From the London Church Intelligencer.

THE BISHOP OF LONDON'S THREE SERMONS, AND THE CONSECRATION OF THE SCOTTISH BISHOPS, IN 1610.

Rev. Sir,—The following remarks may seem a little out of date, as they refer to a work which has been published some time; however, it has only now come under my observation.

Every one must be pleased with the Bishop of London's first two sermons, but I should suppose that not a few will be disappointed with the third. In it he seems to give up the unanswerable positions of the two former, and to undermine the firm foundation he had there laid. With this, however, I am not immediately concerned. The point to which I wish to direct your attention is the manner in which his lordship brings forward, in page 66, the sayings and doings connected with the consecration of the three Scottish Bishops, in 1610, as evidence that those concerned in that transaction held "ordination by presbyters only, in case of necessity, to be valid," and as proving that the divine right of Episcopacy was understood by them in a qualified sense. In proof of this, he quotes the following passage from Archbishop Spottiswoode's *History of the Church of Scotland*, pp. 496, 514; London, 1655; folio:—

"After the Scottish Parliament, in 1606, had passed the Act for the restitution of the estate of bishops, three clergymen, who had been designated to Scottish sees, 1610, came to London, when 'the 21st of October was appointed to be the time, and the chapel of London House the place of consecration.' A question, in the mean time, was moved by Dr. Andrewes, Bishop of Ely, touching the consecration of the Scottish Bishops, who, as he said, must first be ordained presbyters, as having received no ordination from a bishop. The Archbishop of Canterbury, Dr. Bancroft, who was by, maintained 'that thereof there was no necessity, seeing, where bishops could not be had, the ordination given by presbyters must be esteemed lawful, otherwise it might be doubted if there were any lawful vocation in most of the Reformed Churches.' This was applauded to by the other bishops; Ely acquiesced; and, at the day and in the place appointed, the three Scottish Bishops were consecrated."

I could not help feeling a little sceptical as to Bishop Andrews being satisfied with such reasoning. At least, it did not satisfy myself. And, in looking for further information, I found the following version of the matter in Collier's Ecclesiastical History, p. 702, vol. ii.; London, 1714; folio. At the risk of being a little tedious, I shall give all he says on this particular point:

"A difficulty was offered by Andrews, Bishop of Ely, with reference to the consecration of the Scotch Bishops. This prelate affirmed 'they ought first to be made priests, upon the score of their having not been ordained by a bishop. Archbishop Bancroft, as Spottswood reports, maintained there was no necessity of proceeding in this manner; that where bishops could not be had, orders given by presbyters must be reckoned lawful. That unless this was granted, the calling and character of the ministry in most of the Reformed Churches might be questioned.' But, with due regard to Bancroft's memory, his argument seems to stand upon a slender bottom; for, without doubt, neither Luther, nor Calvin, Beza, or Zuinglius are the standards of discipline and government. 'Tis the primitive plan we ought to proceed by in these matters; and, therefore, if any modern Christians happen to refine upon Catholic measures, and desert from the government of the Church, settled for 1500 years together; if any Christians, I say, pretend to reform in this unfortunate manner, though they may call for our pity and our prayers, they ought never to command our imitation. And, therefore, with submission, it seems most advisable to leave them to farther recollection, and not make ourselves a party to their singularities, by straining courtesy, and interposing in their defence.

"But, after all, as the learned Heylin represents the matter, Bancroft went upon a much more defensible principle. He argued, there was no necessity the Scotch Bishops should pass through the intermediate orders of deacon and priest, for that the Episcopal character might be fully conveyed at a single consecration; and for this he cited some considerable precedents in the ancient Church."

Such reasoning it no doubt was which satisfied Bishop Andrews; and such, I should think, will be more satisfactory to every Churchman than that brought forward by the Bishop of London. To the above extract Collier adds the following remarks, which will be both interesting to your readers, and will serve to show the opinion and practice of the Church in the point referred to:—

"'Tis true, the general custom of the Church was to proceed by gradual advances, and not to mount the highest station at a step. The reason was, that some proper intervals might be allowed by way of probation; that the conduct and abilities of the person might be recommended in a lower office before the trust was enlarged, and the promotion raised. However, in case of necessity, or extraordinary merit, the customary methods were dispensed with, and the Episcopal character conveyed at once, without going through the inferior orders. Thus, St. Ambrose and Nectarius, two laymen, were consecrated bishops, the first of Milan, and the other of Constantinople. Thus, Eucherius, a monk, which is no more than a layman, was ordained Bishop of Lyons, without passing through the preparatory stages of sub-deacon, deacon, or priest. Thus, when, by the unexpected concurrence of the people, or by some other unusual accident, Providence seemed to point at a particular person, the Apostles' Canons gave leave to relax, and go off from the common rule."

Besides, let us look at what was done in 1661, when it again became necessary to renew the Episcopal succession in the Scottish Church, by consecrations in England. Collier thus records that event, p. 887:—"About this time, Mr. Janus Sharp, Mr. Hamilton, Mr. Fairfowl, and Mr. Leighton, all in Presbyterian orders, came to London; where, after being ordained deacons and priests, they were consecrated bishops by the Bishop of Winchester, with the assistance of two other English prelates. At this solemnity, they expressly disclaimed the validity of their former ordination."

Now, it must be allowed, that if the consecrations in 1610 can be advanced as proving, that in case of necessity, ordination by presbyters only is valid, those of 1661 afford an equally strong argument against such ordinations. In the latter case, the views of the parties concerned cannot be mistaken; ought we not, then, to admit that Collier's version of the former consecrations is the correct one, and thus be enabled to hold forth the conduct of English Churchmen as consistent throughout? The consecrations in 1610 can hardly, therefore, be brought forward in proof of the position for which the Bishop of London contends.

I fully intended to make a few remarks, on the *plea of necessity*, as justifying a departure from a *Divine appointment;* and we allow the Episcopal Succession to be such. But, after the length to which my letter has extended, I cannot enter fully into the matter, and therefore will only add, that if we look *simply* at the question, without embarrassing ourselves with inferences, which may be drawn from it, bearing upon the miserably divided state of the Christian world—which, in fact, is the cause of most of our present perplexities—I do not see that we can come to any other conclusion than this: that in no case is man justified in laying aside a *Divine appointment*, and substituting one of his own in its place. If we admit the principle in one case, why not in another, and then where are we to stop?

I am, Rev. Sir, yours, faithfully, M.
Oct. 15th, 1842.

From the same.

THE REV. W. PALMER'S WORKS.

Sir,—I observed, in a late number of The Intelligencer, a handsome tribute paid by a correspondent to the great merit of one of the works of that able champion of the Catholic Churches of Great Britain and Ireland, the Reverend William Palmer, of Worcester College, Oxford. I am acquainted with that author solely through his works. I have neither inducement nor interest to sound his praises beyond the fervent desire which every son of the Catholic Church must feel, to make known to every one whatever tends to promote her cause, and advance her good. I take leave humbly to say, for my own part, and speaking, likewise, the sentiments of a pretty large circle of acquaintances deeply interested in the religious discussions of the day, that the publication of Mr. Palmer's *Treatise on the Church*, some years ago, formed quite an era in our study of such subjects. The perusal of this work was immediately followed by the conversion of some of our number to the Church from the ranks of the dissenters, and by the more complete confirmation in her communion of such of us as were already within her pale. It is most gratifying to see that public favor has been liberally extended to this work. It has already reached a third edition.

The refutation, by Mr. Palmer, of the arguments of the Romish schismatics among us is, perhaps, the most masterly portion of the work. After reading his trenchant and thoroughly Catholic refutation of the flimsy reasons by which these deluded separatists attempt to justify their revolt from their native Bishops, it is to my mind, at least, almost humiliating to read the pointless, empty, and declamatory effusions which our writers who adopt Low Protestant views are in the habit of indulging in, when called upon to meet the Romanist. Ah! Sir, how little do these writers know of the commanding position occupied by the Church of England, of the thoroughly Catholic nature of *her* Reformation, of the vantage ground she stands upon all her conflicts with sectaries of every description.

It is said that some of our Low Churchmen boast of their ignorance of the contents of the works of their brethren of the orthodox party; that they make a merit of never reading them! Sure am I, that in all the leading works of Mr. Palmer and writers of his class the Lowest Churchman would find much that is quite new to him, and much that would delight him. It may be that some members of the High Church party treat the writings of Low Churchmen with equal superciliousness. This is wrong. Each party will derive benefit from the perusal of the other's productions. But in nothing does the deeper and more masculine theology of the High Church party shine more strikingly than in the Romish controversy. Our papists are generally quite ready with answers to the Low Protestant objections; but when the Catholic arguments are pressed upon them, when they are reminded that "they went out from among us," and were heard of as a separate communion for the first time in the 10th of Queen Elizabeth—when the pretended orders of their Clergy are shown to be derived in no way from the ancient British churches (as ours are,) but deduced from some foreign original, and even then uncanonically and invalidly, as only *one* pretended Bishop has attempted to ordain, and that within sees duly filled by Canonical Bishops, the popish argumentator is amazed, perplexed, and silenced. ***This I have witnessed over and over again.*** I am confident, from what I see around me, that the eyes of the Romanists are beginning to be opened to the true position they occupy in this country, viz., that of modern Italian schismatics. Surely, sir, we cannot be too grateful to writers, such as Mr. Palmer, who have revived, in an irreligious and latitudinarian age, the true Catholic arguments, and repelled the assaults of foreign papists, and of her own undutiful and rebellious children.

I am, Sir, your obedient, humble servant,
ECCLESIÆ FILIUS PAUPER.

From the same.

CATHOLIC MONASTERIES.

[The following paper has been sent to us, and we give it insertion to show what is going on. Under a wise constitution and judicious management, institutions of this kind might be of great service to our Church and country, and be a powerful means of bringing back the people from the heresies and schisms of protestant and popish dissent into the Catholic Church of CHRIST. People will, we hope, be able to distinguish the use of a system from the abuses of it. At all events, it would be sometime before any institutions would be rich enough to tempt the sacrilegious cupidity of the State.]

REVIVAL OF MONASTIC AND CONVENTIONAL INSTITUTIONS ON A PLAN ADAPTED TO THE EXIGENCIES OF THE REFORMED CATHOLIC CHURCH IN ENGLAND.

"A monastery is a school of Christian penitence. It is a little community, having its own officers, in which each has his own post marked out, and in which all are engaged in labors of love; whilst from its silence and peace the soul has leisure for contemplation."—BRITISH CRITIC, No. LX. *Article, Port Royal.*

It is a question which must long have presented itself as a subject of anxious thought to reflecting Christians, "In what way the general interests of the Church and the Christian education of her people may be best promoted; and by what means a remedy may be best provided for many of the evils—social, domestic, and personal—arising out of the present disordered state of our civil and eclesiastical relations?"

The solution of this question which has occurred to many minds, and which seems to be increasingly gaining ground, is, that the wants alluded to would be most effectually met and supplied by a REVIVAL OF THE MONASTIC AND CONVENTUAL SYSTEM in a form suited to the genius, character, and exigencies of the Church in England, whereby an asylum might be opened for persons of both sexes, who, from deliberate choice, or under the pressure of various trials, might be desirous of permanent or occasional retirement from the world, and opportunity of quietude and devotion.

Perhaps the best model for such establishments might be the Monastery of Port Royal des Champs, as described by Mrs. Schimmelpenninck, in her interesting *Memoirs of Port Royal.*

The OBJECTS of such Institutions would be—1. To widen and deepen the legitimate influence of the Church; 2. To promote and conduct Christian education on Church principles; 3. To afford a retreat for the contemplative, the bereaved, the destitute, and the straitened; 4. To cherish a spirit of devotion, charity, humility, and obedience; 5. To give better opportunities of acquiring self-knowledge, and exercising penitence; 6. To promote simplicity and godly sincerity in the intercourse of life; 7. To revive plainness and self-denial in diet, dress, furniture, personal attendance, &c.; 8. To form habits of retirement, silence, and recollection.

THE MEANS.

1. A system by which the superabundance of the wealthy may be made available to supply the wants of the poorer members; 2. Daily public devotion, and frequent communion, agreeably to the order of the Church; 3. Strict observance of the Festivals, Fasts, &c., prescribed by the Book of Common Prayer; 4. A rule for dress, diet, furniture, recreations, &c.; 5. Appointed times for silence, and subjects for meditation; 6. Corporal works of mercy; 7. Exercises of penitence and obedience; 8. Bodily and mental labor, particularly in educating the young, composing works to meet the necessities of the Church, working for the poor, and assisting in the various duties of the establishment.

CONSTITUTION.

No vows, but a solemn declaration and engagement of obedience to the Superior, and of compliance with the rules of the Institution during residence.

VISITATION—monthly by the Parochial Minister, quarterly by the Rural Dean, half-yearly by the Archdeacon, yearly by the Bishop.

SUPERIOR—to be appointed by the Bishop, and removeable at his pleasure; to appoint his or her Secondary, with approval of the Bishop.

Other details may be easily supplied.

It is hoped and earnestly requested that the friends of primitive piety, order, and simplicity, into whose hands this paper may fall, will contribute their thoughts and endeavors towards expanding these hints, and devising some method of bringing them to a practical issue.

From the same.

THE CHURCH AND "EVANGELICAL" CHURCHMEN.

SIR,—I trust you will insert in your widely circulating paper, the following passage, extracted from The Presbyterian Review—a violent non-intrusion Journal. It occurs in the number for October, 1841, pages 408-9. It is, I think, very important, as proving that those excellent and exemplary sound Churchmen, who are stigmatized as Puseyites, Semi-Papists, are, in fact, merely acting up to their Ordination vows:—

"The evangelical party have already felt that they occupied a false, or at least an untenable position, and have in consequence, since the commencement of the controversy, abandoned the liberal and Catholic spirit which distinguished their immediate predecessors, and fled to a more sectarian and exclusively Church of England position. Still they cannot conceal from themselves that their peculiar notions and state of feeling are not consonant to what the Church of England demands. The evangelicals, in fact, are not, and never have been, Churchmen at all, and that their antagonists never cease to tell them. They are *in* the Church of England as the post-Royalists were in the Church of Rome, but they are not *of* the Church. Like the Puritans, their conscience may have been reconciled to their position, by elaborate explanations and casuistic distinctions; but that is all. Both have attempted to reconcile conformity with a conscientious regard to the supremacy of the LORD JESUS, in his kingly, priestly, and prophetical prerogatives, and for a time both enjoyed within the pale of the Church all the freedom of a practical secession; but the moment the real principles of the Anglican Establishment were inculcated, and her Canons enforced, the Puritans were compelled to nonconform, and nothing could well surprise us more than, if evangelical piety should flourish, and Oxford superstition increase, to perceive the evangelical party still continue in the communion of the Church of England."

Here then, Sir, we learn, from a most unexceptionable witness, that the only fault of those men, who are branded as Puseyites, heretics, &c., is, a faithful adherence to the spirit and the letter of those formularies which they have solemnly sworn before God to obey and to teach.

I remain, Sir, your obedient Servant,
CLERICUS EBORACENSIS.

York, Oct. 24, 1842.

THE SCOTTISH EPISCOPAL CHURCH AND THE REV. D. T. K. DRUMMOND.

To the Editor of the Edinburgh Advertiser.

Sir,—The clergy and members of the Scottish Episcopal Church have uniformly comported themselves so quietly and so unobtrusively, and have, under the guidance of their bishops, put themselves so little forward in the eyes of the public, and contented themselves with obeying the laws of the land and living at peace with all mankind, that I was scarcely prepared for the case now submitted to the public by Mr. Drummond. I have anxiously examined the question in all its bearings, and shall as briefly as may be, inquire whether Mr. Drummond has any good reason for seceding from the Church, and setting up an independent congregation. The case lies within a small compass. The Church orders that the liturgy alone shall be used on all occasions of public service, and thus supersedes extemporaneous prayer, and this it is which constitutes a distinctive difference between the Episcopal and other communions. Right or wrong, such is the rule. Now, Mr. Drummond, dissatisfied with the liturgy, which, however, he does not deny to be scriptural and highly conducive to the growth of religion in the heart, thinks that he can compose a better form, or rather a number of better forms, (for I presume that every time he calls his friends together, he will give them a different prayer, not wishing to be trammelled by anything precomposed even by himself,) and accordingly he announces from the pulpit of his church that he will hold meetings, where, in a manner most alien to the principles of his Church, he will give out hymns, expositions, lectures, and extempore prayers, without using the psalms, Scripture lessons, and stated prayers, including the Lord's Prayer, appointed by the Church. The bishop, in a private letter, calls his attention to the 28th canon, and having had his view directed to Mr. Drummond's practices, in the most gentle terms, tells him that he objects to his proceedings as contrary to the law of the Church, and that he must hold himself to be *admonished.* Mr. Drummond publishes (without asking the bishop's permission) this private letter, with his reply thereto, and thus the public become aware of the fact that Mr. Drummond has been in the habit of hiring a hall in Clyde street. Had Mr. Drummond been well advised, he should have taken his chapel or his own private drawing-room for his assemblies, if he meant to confine them to his own congregation, including such persons as might be attracted by him, and who would not of course be refused admittance. Mr. Drummond, however, adopted the Clyde street Hall, and says it was his private room for the occasion. But the meetings in it were publicly announced from the pulpit, and open to all who chose to attend, and even fifty or sixty persons at a time have been, it is admitted, compelled to go away, not from the private nature of the meeting, but simply from want of room,—it was thus to all intents and purposes public. Mr. Drummond was never prevented from holding meetings for extempore prayer in his own drawing-room, and he is wrong in saying so, for I am assured that the clergy of the diocese who waited upon him to remonstrate with him on the subject, told him distinctly that such meetings would not be interfered with.

Mr. Drummond solves the question on the merits very summarily; for he says that bishop and clergy are in the wrong and he in the right; and next throws in an objection to the Scotch communion office, which is different in some degree from the English one, and though he must have read the canons of the Church, which I believe every clergyman is obliged to sign before he can hold a cure of souls, and which declares that although the English office *may* be used by congregations, yet that the Scotch office is in the Scotch Church of "primary authority," he avers, that his attention has only now for the first time been drawn to the existence of the office. In the heat of this controversy, and without taking time for calm consideration, he asserts that it is popish and teaches Transubstantiation: but any one who studies the Scotch Communion Office will see that it is a beautiful and highly scriptural composition, formed on the model of the ancient liturgies in use in the Church 800 years before the figment of Transubstantiation ever passed from the brain of Paschasius Radbertus, the monk who invented it.

With a difference in the order of prayers, it is *totidem verbis* the transcript of the office compiled by Cranmer, Latimer, and Ridley, who sealed their aversion to popery with their blood, and who were the fathers of the English Reformation. If Mr. Drummond will look into Fox's Martyrs, he will see that the test in these dark and troublous times was the dogma of Transubstantiation, and this these bishops rejected with abhorrence, and consequently were consigned to the flames. The first revision of the English service struck out several prayers to conciliate the Puritans, (who would not be conciliated,) and this to the great regret of all the most eminent divines of the Church. Some, but not all of these prayers, have been restored at the last revision.

It is very remarkable, so little did this office teach Transubstantiation, that in the year 1785, when the American Episcopalians remodelled their services, they restored the office to its former state in Edward the Sixth's time, and nearly as it exists in the Scotch office. Much surprised will the Americans be to find themselves designated papists by this new light.

Let this office be tested by Scripture and it will be found strictly consonant thereto. The truth is, that not merely the words of the English service but those of the Scotch kirk, as contained in the directory, may be understood in the sense of Transubstantiation if people so wish. The directory contains this form to be used by Presbyterian ministers, "Take ye: Eat ye: *This is the body of Christ which is broken* for you: Do this in remembrance of him." The words of our blessed Saviour may also be understood in the same sense. "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Such expressions are, however, both by the Scotch Episcopal and English Churches understood figuratively. Without enlarging farther on this subject, the unlearned reader may rest satisfied with Bishop Horsley's view of the Scotch office. He says, "Your communion office is really a very fine and edifying composition. Our office, as it stood in King Edward's first prayer book, was nearly, I think, the same; and I have long lamented the alterations that were made to humor those who, we find by experience, never will be satisfied."

Mr. Drummond having seceded, how does he justify his separation? Disapproving of the communion office, and objecting to the suppression of his uncanonical prayer meetings, he being an English priest, still remains in the English Church under the government of the English bishops, though officiating in Scotland.

Once for all, let it be understood that the English bishops have not and cannot by law have any authority or jurisdiction in Scotland. At the time the Scotch Episcopal Church was persecuted and proscribed, and only five persons allowed to join in the service at one and the same time, congregations were necessarily formed under clergy of English ordination; but since the Act of 1792, granting toleration to the Episcopal Church, this anomaly, never recognised by the ecclesiastical power in England, was removed, and the English bishops allow the Scotch clergy admission to their altars and pulpits, acknowledging the validity of their orders, which being derived from themselves in 1661, could not indeed be impugned.

Mr. Drummond holds out a hope that when his flock shall require the apostolic rite of confirmation to be administered to them, some English or American bishop may be found who will comply with his desire: but this is impossible. No bishop will or can intrude himself into Bishop Terrot's diocese, and if the bishop should be compelled formally to segregate Mr. Drummond from the Church, no other bishop can communicate with the congregation of a schismatic. He seems to foresee this difficulty, for he indicates an intention to dispense with confirmation altogether, or if his people should feel scrupulous on this score, he will probably confirm them himself. *Pace* Bishop Burnet, or any other such Low Churchman, this will be new doctrine even to "a Presbyter of the Church of England."

It is understood that the Bishop of Chester and another prelate of the Evangelical party, entirely condemn Mr. Drummond's conduct.

The Bishop of Edinburgh may probably think it necessary to address to his laity a pastoral letter, setting forth the duty of adhering to the Apostolic Church, in the existence of which Mr. Drummond in the creed professes to believe. It is to be hoped that he will point out at the same time the sin and danger of schism.

In the whole of this painful business, the bishop's conduct has been characterised by kindness, moderation, forbearance, and dignity; his admonition was a private one, in strict accordance with the Evangelical precept, "if thy brother trespass against thee, go tell him his fault between him and thee alone." Mr. Drummond has, however, been advised to make it public. The bishop may rest assured that the great body of the Church, entirely and without reserve, approve of the manner in which he has comported himself, in a matter which must have been to him the very reverse of agreeable.

I am, Sir, yours, &c.

A MEMBER OF THE EPISCOPAL CHURCH.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—I beg leave to enclose for publication a copy of the Rules and Plan of Operation of the Domestic Committee of the Board of Missions, as adopted after the June meeting of the Board, and in consequence of the resolutions then passed, and as reported to the Board at the special meeting last week. Your correspondent, "A Presbyter," will be able, I trust, by a perusal of this document, to answer the questions he proposed in your last paper. May I suggest to him, that when he again desires information on any similar point, he would find it a more economical mode, both as to time and labor—to say nothing of its being the more proper course—to apply directly to the Secretary, or some member of the Committee. In the present instance, he wrote a long article for the Churchman—taking the place of matter much more interesting and important—and must wait nearly a fortnight before he can receive any reply. To a private note, simply propounding his questions, he could have received an answer in a day or two, and your readers would not have been troubled either with his communication or this RESPONSE.

I. RULES.

1. No missionary station shall be recognized, nor missionary appointed, except on the nomination of the Bishop of the diocese within which the station lies, or the missionary's duties are to be discharged; nor shall any missionary be employed within the jurisdiction of any Bishop, unless the said missionary be canonically responsible to the Bishop within whose jurisdiction he resides and officiates.

2. The assignment of a missionary to a particular station shall rest with the Bishop of the diocese within which the station is situated.

3. The salary of a missionary shall be determined by the Committee, after recommendation by the Bishop, with reference to the station to which he is assigned, and shall be computed only for the time in which he is actually engaged in his duties at such station; subject, however, in cases of absence, to the discretion of the Committee, after information from his Bishop.

4. The evidence of a missionary being thus engaged, shall be a semi-annual report in conformity with the conditions of appropriation.

5. A missionary appointment shall not be withdrawn by the Committee, except for causes seeming good to the Bishop within whose jurisdiction the duties of the missionary are discharged.

II. PLAN OF OPERATION.

Sec. 1. At the first stated meeting in February in each year, the Committee shall proceed to appropriate (for the year commencing the 1st of April following) to each diocese within which the Committee aid in the support of missionaries, and to the state and to each of the territories included in the jurisdiction of the missionary Bishops, severally, such sums as to the Committee may seem consistent with the estimated means at their disposal, and most expedient for carrying out the missionary trust committed to them.

Sec. 2. The Bishop of each diocese to which an appropriation has been made, shall be forthwith informed of such appropriation, with a request on the part of the Committee that he furnish to them, at his earliest convenience, the following information:

I. A list of the missionary stations proposed by him within his diocese.

II. A list of the missionaries nominated by him for particular stations.

III. A statement of the amount of salary which he deems expedient for each missionary in his station; the aggregate of such salaries, including outfits, not to exceed the sum appropriated to the diocese.

This triple list of stations, missionaries and salaries, when adopted by a vote of the Committee, shall be final, entered on their books accordingly, and information thereof be transmitted to the Bishop.

Sec. 3. Whenever any part of the sum appropriated to any diocese shall not at the first be applied as above provided for, or whenever a vacancy shall occur in any station, further appointments may be made by the Committee as above on the nomination of the Bishop; provided that the aggregate expenditure shall not exceed the appropriation to each diocese; which aggregate appropriation shall remain unchanged throughout the year to the credit of missionary operations in that diocese; and if any part is not used within the year, the same shall revert to the treasury subject to re-appropriation.

Sec. 4. The following shall be THE CONDITIONS OF APPROPRIATIONS:

I. That the Committee receive from the bishop of each diocese which is aided by them, the list and statements provided for in sections 2 and 3.

II. That the Committee receive from the bishop, as aforesaid, a semi-annual return, made up to the 1st of October and the 1st of April in each year from reports to him by the missionaries, in the following form;—blanks for which will be forwarded by the Committee.

Semi-Annual Return of General Missionary operations in the Diocese of , April, October, } 1st, 184

MISSIONARIES.		
STATIONS.		
Families attending public worship.		
Individuals attending public worship.		
Baptisms since the last semi-annual return.	Infants.	
	Adults.	
Confirmed since the last semi-annual return.		
Communicants.	At the last semi-annual return.	
	At the present time.	
Children in Sunday Schools, or otherwise catechised.		
Rate of the missionary's salary.		
Time the missionary has been at his station in the discharge of its duties since the last semi-annual return.	Months.	
	Days.	
Amount of salary accruing therefor.		
Amount of contributions to the funds of the Domestic Committee retained by the missionary on account of salary.		
Balance due each missionary.		

This semi-annual return to be accompanied by such communication as the Bishop may see fit to make, touching the general missionary operations of the Church within his diocese; together with such portions of the semi-annual reports of the missionaries to him, as he shall deem proper for the information of the Committee, or of the Church at large.

III. That each missionary keep a journal of his missionary services; of which an abstract—containing a statement of such services, places where performed, Baptisms, Marriages, Confirmations, Communicants, and Deaths, with any other facts throwing light on the state of his Mission—shall be forwarded to his Bishop within ten days previous to the first day of October and April in each year; the statistical information to be furnished by the missionary according to the following form;—blanks for which will be remitted through the Bishop.

Semi-annual Report of Missionary in , April, (or October,) } 1st, 184

Families attending public worship.			
Individuals attending public worship.			
Baptisms.	Infants.		
	Adults.		
Confirmations.			
Communicants.	At the last semi-annual report.		
	Added.	By removal.	
		New.	
	Lost.	By death.	
		Removals.	
	Present No.		
Sunday School, or other catechetical instruction.	Teachers.		
	Scholars.		
Morning or evening public service performed.			
Preached.			
Marriages.			
Burials.			
Rate of salary.			
Time engaged in missionary duties at a station, since the last annual report.	Months.		
	Days.		
Amount of salary accruing therefor.			
Amount of contributions to the funds of the Domestic Committee, retained on account of salary.			
Balance of salary due.			

This semi-annual report to be accompanied by remarks throwing light upon the general condition and prospects of the mission, &c.

IV. That the salary of each missionary commence in every instance from the time of his entering on the duties of his station under an appointment from this Committee, and be computed only for the time in which he has been actually engaged in the duties thereof, (temporary sickness excepted)—subject, however, in cases of absence, to the decision of the Committee after information from his Bishop.

V. That the missionary bring statedly before his people, once at least in each half year, the claims of the Church upon them for the advancement of the Domestic missionary cause, on which occasion a collection for the said object shall be made—under the conviction that all contributions for the same from missionary stations, however small, must and will exercise a peculiar influence in awakening the zeal and liberality of older and more wealthy portions of the Church.

With a view to the convenience of the Treasury, such contributions to the funds of the Committee may be retained by the missionary; and in such case shall be reported in his report next ensuing, that the same may be deducted accordingly.

VI. That on the receipt of the semi-annual returns from the Bishops, the sums severally due the missionaries, be remitted in the form of checks, to their respective Bishops, the same being made payable to the joint order of the Bishop and missionary.

Resolved, That the By-Laws of this Committee bearing upon missionary operations, as revised and adopted June 13, 1842, together with the regulations respecting outfits, and the instructions to missionaries heretofore adopted, be, and the same are hereby repealed.

For the Churchman.

Mr. Editor,—I am happy to give your correspondent, "Camilla," the "pleasurable information" she seeks in relation to the author or authors of the so-called "Song of the Angels," commencing, "While shepherds watched their flocks by night." I find it, in several old Presbyterian and Congregational Hymn Books, credited to "Patrick or Tate." Patrick was a Scottish poet of some note, and Tate, in connection with one Brady, produced a version of the Psalms, and versified also a number of the Scotch Paraphrases, in which collection this "Song of the Angels" is also found. Thus you will see that there are strong reasons for suspecting that it is of true blue Presbyterian origin. But let not your fair correspondent lose her admiration for it on this account, for *some* good things can come out of Nazareth.

And now, Mr. Editor, allow me to ask *you* a question; for it would be rather impolite to ask your fair correspondent: How comes it that you *tall* Churchmen can appropriate to your use, in singing the praises of Jehovah, the hymns and private compositions of authors, who, according to your theory, are *out of the pale of the Church?* Their sermons and creeds with you are arrant heterodoxy. Do you, then, *applaud in poetry* what you *condemn in prose?* Do, sir, explain to me how you allow yourselves to stand so largely indebted for your songs of praise to those *rigid* and *semi-heretical* non-conformists, Watts and Doddridge? They furnish you with almost one half of your collection of hymns, although you seem unwilling to acknowledge the fact. The Scotch Paraphrases, too—another very suspicious source—furnish you with a number of your very best pieces. The sentiment of many of Watts' hymns is just as entirely his own as that of his sermons, which certainly cannot pass for orthodox with any "*true Churchman*," for he, like most Genevans, was an uncompromising opponent of High Church claims, and had no more veneration for some of your peculiar theories than for the pretensions of Mohammed. Will you, or some of your correspondents, answer my queries, and confer a lasting obligation on A GENEVAN?

Brooklyn, Dec. 28th, 1842.

REMARKS.—Considering that Patrick and Tate are both eminent Church names, the questions of "A Genevan" are not remarkably *apropos*. However, we shall be happy to answer them, provided "A Genevan" will first explain to us how it is that the Book of Job, a heathen of the land of Uz, happens to be retained by the Presbyterian Church in the list of her canonical books?

As to the other questions of "A Genevan," we considered them very much a repetition of the former, and for that reason did not *then* insert. By this time, however, the same matter will bear to be brought out in a new form, and we therefore thank "A Genevan" for calling our attention to them again.

For the Churchman.

A correspondent, under the signature of "Camilla," in the Churchman of the 24th inst., inquires the name of the author of the hymn entitled "The Song of the Angels," commencing, "While Shepherds watched their flocks by night." The paper falling into the hands of my little nephew, of five and a half years old, he recollected the hymn, and turning to the collection by Belknap, found it attributed to "Patrick or Tate." A UNITARIAN.

For the Churchman.

DIOCESE OF ALABAMA.

The Rev. N. P. Knapp has recently visited Huntsville, (Ala.,) where he spent a week, preaching and visiting, with a view to establish the Church in that city. Considerable interest was excited, and on the 17th December a parish was organized, under the name of the Church of the Nativity, of which the following gentlemen were elected vestrymen, to serve till Easter Monday: Messrs. George P. Beirne, J. Withersblay, J. Ogden, James Penn, and H. M. Robertson.

Articles of association, duly authenticated, were delivered to the clergyman above named, who has been requested to apply for the admission of the parish into union with the Convention, at its next meeting in February next.

A subscription has been commenced, under favorable auspices, to raise a fund for building a substantial brick church; and a zealous minister will find ample employment, and will receive an abundant reward, in that beautiful and interesting town—one of the most healthy and pleasant places in the whole Southern country.

For the Churchman.

JUBILEE COLLEGE.

On the 4th Sunday in Advent, 18th of December, 1842, the first ordination in Jubilee Chapel took place. Our missionary's brother, Dr. Frederick Southgate, who had studied for orders in Jubilee Seminary, was admitted to the holy order of Deacons, by Bishop Chase, in the presence of a very large congregation. Deacon Dudley Chase, the Bishop's son, read the morning prayer; the Rev. William Douglass, of Tremont, presented the candidate; and the Rev. Samuel Chase, Professor in the College, preached the sermon: and an excellent sermon it was, on the *perpetuity of the three-fold order of the divine ministry*—a trite subject with Churchmen, it is true, but quite new to those who have suffered it so long to be hidden from the people, as did the Jews *the Book of the Law in the house of the Lord their God.* The congregation did not rend their clothes, as did King Josiah, in token of astonishment; but they appointed a committee to wait on the author of the sermon, for a copy of it for publication; and there is reason to hope the same will do much good.

The apostolic ordinance of confirmation was administered to five persons, and the holy sacrament of the LORD's supper to fifty-three communicants present. The music and chants being accompanied by the organ, were appropriate and solemn, and the whole service deeply affecting, especially to such as contrasted (and there were many present who did contrast) what they saw with the manifold means, in this western and far western country, used to destroy all vestiges of primitive truth and order, and bring all sacred things to the level with Mormonism.

For the Churchman.

Dear Sir,—I notice, in your controversies with the Evangelist, you speak of it as a Presbyterian paper. Your candor and fair dealing will allow me to correct the mistake. The New York Evangelist is not the organ of the Presbyterian Church. While its conclusions, so far as Episcopacy is concerned, may be admitted by Presbyterians, yet from the *process* and *mode* the denomination dissents. The Evangelist has not the *fixed* and *positive* views of Presbyterians on the Christian ministry and Church government. I know not what they are. Things should be called by their right names. Presbyterianism, my dear sir, is properly defined in the Presbyterian Confession of Faith, and clearly expressed in the writings of the gigantic Dr. John Mason, whose tongue was eloquence, and whose soul was fire,—and of the mild and courteous Dr. Miller; and not in a radical print, responsible to no ecclesiastical body,—nor in the writings of the Rev. Mr. Duffield, now of Detroit, but formerly of—— *Carlisle*, and whose theology was not *altogether* approved by its presbytery.

Presbyterians, sir, would have no objection to break a lance with you occasionally on the "succession," yet be kind enough to remember, they are not quite ready to sanction the irregularities of Methodists and Baptists, and to call Congregationalism Presbyterianism. Their bowels of compassion are warm, but hardly at that temperature. So knows one who was

A PRINCETON STUDENT.

P. S. Presbyterianism, my good sir, according to the original meaning, is a fixed principle. It does not mean any thing and every thing in the Christian world *out of* Episcopacy, any more than the AMERICAN Education Society, or AMERICAN Board of Commissioners for Foreign Missions, includes the whole body of professing Christians in *America.* Who would believe they embraced simply the *Congregationalists* and a remnant of religious societies no longer in union with the Presbyterian Church? A young Scotch friend lately deceased, Rev. Mr. McSevrup, was fond of saying, terms properly defined are "an important *adminicle*" in the acquisition of knowledge. *American* Education Society!—*American* Home Missionary Society!—why, does not this look like a *tendency towards a civil establishment?!!*

THE CHURCHMAN.

SATURDAY, JANUARY 7, 1843.

The accumulation of selected matter, and the length of the Proceedings of the Board of Missions, oblige us this week to dispense with the usual editorial matter.

The article on Portugal, on our first page, and the resolutions of the General Assembly in the Kirk of Scotland, portend important changes, and we regret to be obliged to commend them, without comment, to the reader's attention.*

The article on Catholic Monasteries suggests matter for deliberate reflection.

We especially commend to the reader the correspondence, on our last page, between Mr. Drummond and the Bishop of Edinburgh. It will be concluded in our next.

The Address of the Board of Missions will, we are confident, meet with a hearty response. Let due notice of the facts be given in every parish throughout the Church, and the offerings on QUINQUAGESIMA SUNDAY will restore the Society to its wonted efficiency.

* The Resolutions of the General Assembly are in type, but necessarily omitted for want of room.

FATHER OSWALD; *a Genuine Catholic Story.* New York: Casserly & Sons, 108 Nassau street.

We have not yet read this book, but understand from the preface that it is designed as an answer to "Father Clement," the admirers of which, "if they have any candor," are desired to read "Father Oswald." As a help towards adjusting the balance between these doughty "Fathers" we suggest the perusal of a small tract entitled "*Catholic Verities and Roman Fallacies.*" Father Clement confounds the two: and Father Oswald, we dare say, while he establishes the former, is careful to maintain a prudent reserve in regard to the latter.

DIOCESE OF MASSACHUSETTS.

CONSECRATION OF THE ASSISTANT BISHOP.

The Consecration to the Episcopate of the Rev. Manton Eastburn, D. D., who had been elected Assistant Bishop of Massachusetts, took place in Trinity Church, Boston, on Thursday, December 29, 1842, in the presence of about 70 of the clergy, and a very crowded congregation.

Morning Prayer was read by the Rev. Alexander H. Vinton, M. D., Rector of St. Paul's Church, Boston.

The Ante-Communion Service was read by the Right Rev. Benjamin T. Onderdonk, D. D., Bishop of New York, assisted by the Right Rev. William H. De Lancey, D. D., Bishop of Western New York, who read the Epistle, and the Right Rev. Thomas C. Brownell, D. D., LL. D., Bishop of Connecticut, who read the Gospel.

The Sermon was preached by the Bishop of Western New York.

The Bishop Elect was presented to the Presiding Bishop, the Right Rev. Alexander V. Griswold, D. D., Bishop of Maine, New Hampshire, Massachusetts, and Rhode Island, by the Bishops of New York and Western New York.

The evidence of the election, and the Testimonial of the Convention of Massachusetts, were read by the Rev. Alfred L. Baury, Rector of St. Mary's Church, Newton, Lower Falls; the Testimonials of the Standing Committees, by the Rev. Thomas M. Clark, Rector of Grace Church, Boston; and the evidence of the consent of the Bishops, by the Rev. John L. Watson, Assistant Minister of Trinity Church, Boston.

The Litany was read by the Bishop of Connecticut; and the remainder of the services, including the Communion, by the Presiding Bishop, with whom the other Bishops named above united in the laying on of hands; and, together with the newly consecrated Bishop, in the administration of the Eucharist.

The enrobing of the Bishop-elect was performed by the Rev. Theodore Edson, Rector of St. Anne's Church, Lowell, and the Rev. Edward Ballard, Rector of St. Stephen's Church, Pittsfield.

The writer of this article has been favored by a reverend friend, well skilled in music, with the following:

The choral part of the services was very appropriate to the occasion and was exceedingly well executed by a very full and well disciplined choir. Mr. A. U. Hayter, formerly organist of Grace Church, in this city, presided at the noble organ which Trinity Church possesses; and under his hand it gave forth its sweet and majestic tones in a manner which can only be appreciated by those who have heard the exquisite taste and skill with which he always manages this queen of instruments. The choir was divided into two parts answering to the Decani and Cantoris sides in Cathedrals. Thus the Veniti and the whole of the Tenth selection of Psalms were chanted in antiphonal style, that is, by alternate verses the one side responding to the other, except in the Gloria Patri, in which both sides united. The effect of this, the true method of chanting, was peculiarly impressive, and we could not but wish that it might be more universally adopted in our churches where the choirs are sufficiently numerous to be separated into two equal parts. Or when, as should always be the case, the greater part of the congregation unite with voice as well as heart in this delightful part of the service, why should there not be an understanding by which the congregation on one side of the broad isle commence by singing the first verse, the other side taking the second, and so on, thus carrying out the idea of a responsive service, and then all uniting in the Gloria Patri?

The Te Deum and Jubilate used on this occasion were those adapted by Mr. Hayter to a part of a mass composed by the celebrated Haydn. This music is certainly very fine, and was well executed, but we should have preferred much to have heard a service from Boyce, Nares, Jackson, or King, or some one of those admirable compositions which were prepared for the use of our mother Church of England, and the strains of which have never been employed but in connexion with her holy and scriptural ritual. There are musical compositions enough to be obtained from this source, and they are far more adapted to the simple dignity of our worship than the more florid compositions of the great masters who have written principally for the Church of Rome, setting aside other grave considerations which need not be dwelt upon in this connexion. We may venture, however, while touching upon this point, to state in a word or two what we esteem a sound principle in Eccleriastical music, viz., that none should be used in the worship of GOD but such as was composed expressly with this design, and has been kept sacred to it; and therefore such as can have no association of a secular kind or of a strange worship connected with it. The Psalm and Hymn tunes, the response to the commandments, the Sanctus, and the Gloria in Excelsis, were all well sung, and the whole effect of this portion of the solemnities of this interesting occasion was such as to leave an impression which will not be easily removed from the memories, or, we trust, the hearts of those who had the privilege of being present.

Bishop Onderdonk's next Lecture to Candidates for Orders, and Young Men expecting to become Candidates, postponed from last Sunday, will be delivered in Christ Church to-morrow evening. Service to commence at 7 o'clock.

CLERICAL CHANGES.

The Rev. John Wayland, late of the diocese of Massachusetts, having removed into this diocese, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become chaplain to the garrison on Governor's Island in this harbor.

The canonical residence has in the same way become changed, of the Rev. William S. Bartlett, removed from this diocese to Massachusetts, and the Rev. Stephen Patterson, removed from this diocese to Tennessee.

TO CORRESPONDENTS.

"E.," "Tyro," and "Episcopus," are received.

The article of "B. F. T." on "Our Mission Churches," though excellent in its design, is too diffuse for publication.

PROCEEDINGS OF THE BOARD OF MISSIONS

SPECIAL MEETING.

New York, Dec. 26, 1842.

A special meeting of the Board of Missions of the Protestant Episcopal Church in the U. S., called by the Presiding Bishop, was held this day, in the building attached to St. John's Chapel, at 5 o'clock, P. M.

Present:—The Rt. Rev. Bishops B. T. Onderdonk and Doane, the Rev. Messrs. Balch, Cutler, Haight, Hare, Henderson, Jones, McVickar, Mead, Milnor, Potter, Richmond, and Wainwright; and Messrs. Cushman, Curtis, De Peyster, Huntington, Minturn, Morgan, Rogers, Stanford, Winston, Wolfe, and Woolley.

The Rt. Rev. B. T. Onderdonk, being the senior Bishop present, presided, and opened the meeting with prayer.

A communication was read by the Rt. Rev. Chairman, from the Rev. P. Van Pelt, Secretary of the Board, stating his inability to be present, on account of sickness.

Whereupon, the Rev. James W. Cooke was appointed Secretary pro tem.

The roll having been called, the Rt. Rev. Chairman stated that this special meeting of the Board had been called at the request of the Domestic Committee; and that its object is to devise measures for the relief of both the Domestic and Foreign Committees, in the present embarrassed state of their finances.

On motion, Resolved, that the Reports of the Committees be now presented.

Whereupon the Rev. Mr. Balch, being deputed to act in behalf of the Domestic Committee, in the absence of the Secretary, presented the following Report:—

The Domestic Committee would beg leave to call the attention of the Board of Missions to the present state of that branch of the missionary operations of the Church committed to their care.

At the meeting of the Board in June last, the Committee to whom was referred the Annual Report of the Domestic Committee, consisting of Rt. Rev. Bishop of Delaware, Rev. Drs. Boyd and Meade, and Messrs. Newton and Huntington, among other resolutions, reported the following:

1. Resolved, That in the success which hath been vouchsafed to the labors of the Domestic Department of our Missions during the year past, the Board recognize, with devout gratitude, the evident blessing of God; and relying upon the continuance of the divine favor, and confident that the Church will sustain a work so abundantly rewarded, recommend to the Domestic Committee the vigorous prosecution and judicious extension of their efforts.*

Which was adopted. And in a more specific form, the Committee were directed† to increase the salaries of the Missionaries, in the full reliance that the Church at large would respond to the call of her Bishops and Clergy and the Board of Missions, and furnish the necessary means.

Acting under these instructions, a majority of the Domestic Committee, on July 25, 1842, adopted a plan of operations in their judgment calculated to carry out the spirit of the resolutions of the Board, and at a subsequent meeting, July 28, made the following appropriations:

To Ohio, $700; Tennessee, $1,600; Kentucky, $1,600; Georgia, $800; Indiana, $3,000; Alabama, $2,000; Maine, $900; Illinois, $3,200; Missouri, $1,800; Mississippi, $2,000; Louisiana, $1,000; New Hampshire, $200; Michigan, $3,000; Arkansas, $2,000; Delaware, $600; Florida Territory, $1,200; Iowa Territory, $1,650; Wisconsin, $4,100.—Total, $31,350.

On the first of October last, the receipts were found insufficient to meet the appropriations, and it was deemed advisable to send the Secretary and General Agent in person to visit the Churches in the Dioceses of Connecticut, Maryland, Virginia, Kentucky, and Ohio. The Secretary is now absent on that work, and has been faithful and successful so far as heard from.

Finding a deficit of not far from $7,000, the Committee next felt bound to employ the permanent fund, rather than accumulate a debt or leave the missionaries to want, which was accordingly done: and by these efforts, the Treasurer has been enabled to send out checks for all the salaries of the Missionary Bishops, the Missionaries, and the Secretary and General Agent, up to the end of the present quarter. But the Board know that on the first of January proximo, nearly $7,000 will again become due, and a similar sum on the first of April following—and judging from the receipts of the past two quarters, it is hardly reasonable to suppose that fourteen thousand dollars will be received during that time, unless some measures be devised other than those now existing, to secure greater zeal and liberality.

Now, in this emergency, the Committee felt bound to call together the Board itself, trusting to their wisdom, under God, for such measures as may save the Church from the disgrace and guilt of broken faith and unfulfilled promises—the Missionaries and their families from absolute want and suffering—and the perishing thousands in our western land from eternal ruin.

The Rev. Mr. Cooke, in behalf of the Foreign Committee, presented the following Report:

The Foreign Committee would respectfully request the attention of the Board to the present critical state of their finances. They find themselves surrounded by difficulties in meeting even the engagements for which the Church is pledged, and which cannot be broken without the violation of her faith. Besides being encumbered with a heavy debt to the fund of Specific appropriations, from which they have borrowed from time to time, till it is entirely exhausted, they are without means to meet their current expenses, and have no longer any resource even for temporary relief.

The amount now due, and becoming due on the 1st of January, *for which not a dollar is provided, exceeds* $6,000.

The expenditure for the year, ending the 15th of June last, *exclusive of Special appropriation not forming a part of current expenses,* was	31,310 05
While the amount thus far received, from the 15th of June last, is but	10,073 78
	$21,236 37

leaving $21,236 27 to be secured for *current expenses* to the 15th June next, should the expenditure of the present not exceed those of the past year. To this should be added a debt of $10,000 to the fund of Specific Appropriations, making the whole sum due, to the 15th of June next, $31,236 27. To meet this sum, contributions should be received at the average per week of $1,250, or leaving out of view the debt to the fund of Specific Appropriations, the receipts, to meet the current expenses, should be at the rate per week of $849 45, while *the average receipts for the last four weeks,* exclusive of special contributions which are not available for current expenses, are but $147 40.

To add to their perplexity in this embarrassed state of their finances, the Committee are compelled to feel that reliance hitherto placed on the liberal contributions of our larger congregations, must fail in a measure from their limited ability arising from the peculiar pressure of the times.

On motion, Resolved, That the reports of the Domestic and Foreign Committees be referred each to a distinct Committee of this Board; and that the two Committees, so appointed, be a joint Committee to consider and report to this Board, at a meeting to be held in this place to-morrow, at 10 o'clock, A. M., what measures it may be proper for the Board to adopt in the premises.

On motion, Resolved, That each Committee consist of *three.*

Whereupon the Rt. Rev. Chairman appointed to consider the report of the Domestic Committee, the Rev. Drs. Potter and Meade, and the Rev. Mr. Hare; and to consider the report of the Foreign Committee, the Rt. Rev. Bishop Doane, the Rev. Mr. Henderson, and Mr. Huntington; said Committee to be also the Joint Committee to report in accordance with the above resolution.

On motion, Resolved, That the Board do now adjourn, to meet in this place to-morrow morning, at 10 o'clock, A. M.

December 27th, 10 o'clock, A. M.

The Board met.

Present: The Rt. Rev. B. T. Onderdonk and Doane, the Rev. Messrs. Balch, Cutler, Haight, Hare, Henderson, McVickar, Meade, Milnor, Potter, Richmond, and Wainwright, and Messrs. Peet, Sands, De Peyster, Huntington, Minturn, Winston and Woolley.

The Rt. Rev. B. T. Onderdonk being the senior bishop present, presided and opened the meeting with prayer.

The minutes of the last meeting were read and approved.

The Rt. Rev. Bishop Doane presented the report of the joint Committee to whom were referred the reports of the Domestic and Foreign Committees.

On motion, Resolved, That the Board do now adjourn to attend Divine Service, this being the festival of St. John the Evangelist.

Divine Service being ended, the Board reassembled, and proceeded to business, the Rt. Rev. B. T. Onderdonk in the chair.

The following Report of the Joint Committee was, after consideration, unanimously adopted, as the Address of the Board to the Church.

REPORT.

The Joint Committee, to whom were referred the Reports of the Domestic and Foreign Committee, offer the following draft of an Address to the Bishops, Clergy, and Laity of the Church, and recommend its adoption by the Board, and its immediate and extensive circulation, by the two Committees, throughout the Church.

G. W. DOANE,
ALONZO POTTER,
WM. COOPER MEAD,
G. EMLEN HARE,
M. H. HENDERSON,
L. H. HUNTINGTON, } Committee.

Whereupon, it was resolved, unanimously that the Board adopt the following as their

ADDRESS.

The Board of Missions to the Bishops, Clergy and Laity of the Church, whose servants, in the missionary work they are; health in the Lord.

Right Reverend, Reverend and dear Brethren,

You are aware that the entire exhaustion of the Missionary Treasury of the Church, with large arrears, in both departments, has led to the calling of a special meeting of the Board of Missions. The Reports of the two Committees reveal a melancholy state of things indeed. From the Report of the Domestic Committee, it appears that there will be needed, to preserve our Missions as they are, $7000 before the first day of January, and $7000 more before the first day of April; the salaries of the missionaries for services to 1st October last, remaining unprovided for, to the amount of one thousand dollars. From the report of the Foreign Committee, it appears that there will be needed, to sustain the present establishment, (making good at the same time the sum of $10,000 borrowed by the Committee from the fund of *specific appropriations*,) not less than $31,000 to 15th June next: while in the ratio of the receipts of the last four weeks, but little more than one tenth of that amount can be relied on, as available. At the same time, it is in evidence, that the prospects of the missionary field were never more encouraging: in the foreign department, and especially in Africa and China, never so much so. It seems to be the special trial of our faith, that at the very moment in which the providence of God has begun to make our way plain before us, the means of even ordinary effort are suspended or withdrawn.

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* Report 1842, p. 16, Res. 1.

† Resolved, That this Board, deeply impressed with the importance of an increased remuneration for the services of Domestic missionaries, earnestly call on their fellow members of the Church to supply the means for such increased remuneration, and that the bishops be requested to bring the subject of this resolution before their dioceses, in such way as they may think best.

On motion of the same,

Resolved, That in full faith that this call will be responded to, the Domestic Committee be directed to increase the salaries of the missionaries in all cases where they deem it not inexpedient. Report 1842, pp. 14.

The Board enter into no consideration of the reasons for this state of things. It will be referred, in different proportions, by different persons, to different causes. However important that this question should be settled, the present is not the proper time for entering upon its discussion. It is enough to know, that an offering of fifty cents by every communicant of the Church would make up the deficiency. It should be well considered, that if one fiftieth of that sum were given monthly by each one of the great company who take the name of Churchmen, it never need occur again.

But our concern at present is with this immediate crisis of our affairs. The solemn question now presents itself to every mind, and must be answered, WHAT SHALL BE DONE? Shall the faith of the Church, pledged to her Saviour's scattered sheep, pledged to the pastors of His flock, wasted with weariness and watching, in western wilds, and on remote and savage shores, be now deliberately forfeited? Shall we now draw back deliberately from the missionary work? Shall the charge to us, on which we count as our commission as an Apostolic Church, "Go ye unto all the world and make disciples of all nations," and, "lo, I am with you always," be now deliberately returned into the Saviour's hands? WHAT SHALL BE DONE? What shall the two Committees, entrusted, in the recess of the Board, with the missionary work of the Church, be now advised to do? Shall we counsel a reduction of our missionary operations, to the standard suggested by the present offerings of the Church? Relief sought thus is ruin. Ruin, as it betrays the confidence of those who have gone to distant duties, relying on the engagements of our Committees. Ruin, as it breaks the heart of religious enterprise in the Church. Ruin, as it gives up the field, which we have taken in his name, to the enemies of CHRIST and his Church. Shall they be advised to put their whole dependence on occasional appeals for temporary supplies? The sentence of the Church is deliberately recorded against such a course; and all experience teaches that its influence is exhausting, and ultimately destructive, of true charity. Shall the attempt be made to borrow money, for the present strait? It can only be done on individual responsibility. This the Church ought not to ask. No. The present emergency must be met by the whole Church, or the work of missions be abandoned by her. It must be met in a way that will not only make good the present deficiency, but supply the ground of future confidence and energy. It can only be so met by the members of the Church coming up, with good fidelity, to meet and bear their individual responsibilities to CHRIST. It can only be so met by universal, consentaneous, Christian effort. If this be made, as before "GOD, who sees the heart," the work is done. The principle of general, systematic contribution, "every man according to his several ability," so clearly enjoined in Holy Scripture, so strongly and repeatedly commended by the General Convention, and by many of the Diocesan Conventions so reasonable in itself, and so successful wherever it has been fairly tried, presents itself to the Board, as the only ground, on which effectual effort, to relieve the present exigency, and to prevent its repetition, can hopefully be made. Upon that, the Church may confidently fall back. It is a true, a real, an abundant reliance. It is one which is always at hand. It is one which, so far from exhausting itself, grows by the rising. It grows as the members of the Church increase in number. It grows as the hearts of Churchmen warm to their work. It grows as GOD redeems His promises, through His Son, of blessings on His Church.

Under these circumstances, and with these convictions, the Board of Missions, with a deep sense of its accountability to God, and with entire and cheerful confidence in the fidelity and zeal of the pastors of His flock, make their earnest appeal to the Bishops, Clergy, and people of our communion. The Board are deeply impressed with the delicacy and difficulty which attend the appearance of any suggestions to the chief pastors of the flock; and anxiously deprecate the idea of seeming to intrude on their prerogative. But the Board will be held to answer for its great trust. Concert of action can only proceed on general agreement as to the terms. This must originate somewhere. The Board feel themselves bound to act on their constitutional responsibility, in recommending for adoption throughout the Church, the following outline of a plan of action; with the earnest hope that the Right Reverend Bishops will specially recommend its adoption, by the clergy and people of their respective charges.

I.—That to meet the present deficiency of the Missionary Treasury, in both departments, the Offerings of the Church throughout the United States, on Quinquagesima Sunday, be affectionately solicited.

II.—That for the continual supply of the means of Missionary effort in the Church, there be adopted in every parish, some stated mode of general and systematic contribution, to the Domestic and Foreign Missionary Treasuries of the Church.

III.—That the effort be made to secure at least from every communicant, and, as far as may be, from every member of the Church, an offering, however small, on Quinquagesima Sunday; and a determination thereafter, to "lay up in store," and set apart for the same object, at stated periods, weekly, monthly, or quarterly, an appropriation however small. It being understood, that whenever the contribution of an individual or parish is not specifically designated, it shall be equally divided between the Domestic and Foreign Treasuries.

While the Board are unanimously agreed in recommending this, as the most effectual mode of bringing the whole Church to the rescue of the Missionary cause, and its efficient prosecution, they at the same time affectionately and earnestly recommend, that such of their fellow Churchmen as have the means of making immediate contributions for the relief of the present distress, will freely do so, of the ability which God hath given them.

The Board have nothing better to offer to the Church than this. They are confident that if responded to in the spirit of devout recognition of the Divine Giver in all the gifts of His Providence, as well as in all the blessings of His Grace, it will be found sufficient. Such was the experience of the Church in the first days. Such has been the experience of all in any age, who have made faithful trial of it. Let us make trial of it now, in faith, and hope, and love; "and prove me now herewith saith the Lord of Hosts if I will not open you the windows of Heaven, and pour you out a blessing that there shall not be room to receive it." If the collect for Quinquagesima Sunday be offered from true hearts, if the epistle for Quinquagesima Sunday be put in practice by true hands, the result with God is sure. That it may be so, the Board humbly ask the prayers of the Clergy and people and especially of the Bishops of the Church, that he who has taught us, "that all our doings without charity are nothing worth," will send His Holy Ghost and pour into all our hearts "that most excellent gift of charity, the very bond of peace, and of all virtues, without which whoever liveth is counted dead" before Him.

New York, Feast of St. John the Evangelist, 1842.

Signed by order of the Board,
BENJ. T. ONDERDONK, Presiding Officer.
JAMES W. COOKE, *Secretary pro tem.*

The Rt. Rev. Chairman having retired, the Rt. Rev. Bishop Doane took the Chair—*on motion of* Rev. Dr. Mead. Resolved, that the Board approve of the appointment by the Foreign Committee of the Rev. Jas. W. Cooke, as Secretary and General Agent, till the Annual Meeting of the Board in June next.

The Rev. Dr. Potter offered the following resolutions, which were severally passed.

Whereas, The present condition of the Missions of the Church, is of the most serious and alarming character; and whereas, special efforts seem to be necessary, in order to prepare the Church for the Appeal which is about to be made on Quinquagesima Sunday, and to awaken attention to the pressing wants now existing:

Therefore, Resolved, That the Committee be authorized and instructed to make such arrangements without delay, to bring this subject to the attention of the members of the Church, by meetings, or otherwise as they in their discretion shall think best calculated to attain the object immediately in view. *Whereas*, economy in conducting missionary operations, is at all times a duty, and has become imperatively necessary at this time; and whereas, the increased value of money would render the reduction in some of the salaries proper:

Therefore, Resolved, That a committee of five be instructed to inquire how far such reduction can be made without injustice, and to report to this Board at its next stated meeting.

Resolved; That the Committee be requested to retrench as far as possible, the office expenses of the Board.

The Rt. Rev. Bishop Doane, the Rev. Dr. Meade, and the Rev. Mr. Henderson, and Messrs. Minturn and Woolley, were appointed the Committee.

On motion of Mr. Huntington, the following amendment to the 1st *article* of the By-Laws of the Board was adopted. After the words, "through the Post Office," add the following: "and whenever a special meeting is called, the specific object of said meeting shall be inserted in the same."

On motion, Resolved, That the address be signed by the presiding officer, and secretary pro tem.

On motion of the Rev. Mr. Balch, Resolved, That the proceedings of the Board, together with the Reports from the two Committees, and the Address of the Board to the Church, be published in the Spirit of Missions, and that one thousand extra copies be also printed for distribution by the two Executive Committees.

The minutes having been read by the Secretary, were approved.

The Board having united in prayer, offered by the Rt. Rev. Chairman, adjourned, sine die.

Attest,
JAMES W. COOKE, *Sec. Pro Tem.*

DIOCESE OF MASSACHUSETTS.

Consecration of the Assistant Bishop.—Thursday, the 29th inst., being the time appointed for the consecration of the Rev. Manton Eastburn, D. D., as Assistant Bishop of the Diocese of Massachusetts, that solemn and impressive ceremony took place in Trinity Church, Boston, at quarter past ten o'clock, A. M., at which hour, the bishops and clergy entered and took their places in and about the chancel, to the number of nearly sixty, in their clerical robes. The bishops present, and assisting in the consecration were, the Right Rev. Alexander V. Griswold, D. D., Presiding Bishop, and bishop of the Eastern Diocese; the Right Rev. T. C. Brownell, D. D., Bishop of Connecticut; the Right Rev. B. T. Onderdonk, D. D., Bishop of New York; and the Right Rev. Wm. H. De Lancey, D. D, Bishop of Western New York.

Morning prayer was read by the Rev. A. H. Vinton, rector of St. Paul's Church, Boston; the ante-communion service was read by the Rt. Rev. Bishop Onderdonk, the Right Rev. Bishop De Lancey reading the epistle, and the Rt. Rev. Bishop Brownell the gospel. The sermon was preached by the Rt. Rev. Bishop De Lancey, from Rev. ii. 10: "Be thou faithful unto death, and I will give thee a crown of life."

The discourse was one of great power and clearness; presenting a vast amount of convincing, historical, and Scripture evidence, proving the apostolic origin and the divine perpetuity of the Episcopal office. We trust this sermon will be given to the Church, that many may be instructed and edified by its perusal.

The candidate for consecration was presented by Bishops Onderdonk and Brownell; the minutes of the Special Convention at which the candidate was elected, and the signatures to the testimonials, were read by the Rev. Alfred L. Baury, Secretary of the Convention; the consent of the Standing Committees by the Rev. Thomas M. Clark, rector of Grace Church, Boston; the letters signifying the consent of the bishops, by the Rev. John L. Watson, of Trinity Church, Boston. The Litany was then said by the Rt. Rev. Bishop Brownell. The presiding bishop then put the questions appointed, which were responded to in a distinct and audible voice by the bishop elect: who was then robed by the Rev. Theodore Edson, rector of St. Anne's Church, Lowell; and the Rev. Edward Ballard, rector of St. Stephen's Church, Pittsfield.

We cannot conclude this account of the most interesting and solemn occasion,—the most interesting that has ever transpired within the Church of New England, without expressing a hope and trust, that the end will be in accordance with the beginning, and that the wonderful and entire harmony, under the grace of GOD, with which the whole matter has been commenced and accomplished, may be a precursor of good to the cause of Christ and his Church.

The church was crowded within half an hour after the doors were opened, many of the ministers of the different religious denominations being present; and many hundreds were disappointed in not being able to gain admittance.—*Christian Witness.*

DIED,

On the 30th of December, Mrs. Elizabeth Carpenter, in the 63d year of her age.

CALENDAR.

JANUARY.

8. First Sunday after the Epiphany.
15. Second Sunday after the Epiphany.
22. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
29. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
5. Fifth Sunday after the Epiphany.
12. Septuagesima Sunday.
19. Sexagesima Sunday.
24. St. Matthias the Apostle.
26. Quinquagesima Sunday.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Fourth Sunday after the Epiphany, January 29, St. Clement's Church.

Septuagesima Sunday, February 12, Emmanuel Church, *Brooklyn.*

Quinquagesima Sunday, February 26, St. Peter's Church, *New York.*

Second Sunday in Lent, March 12, Mission Church of the Holy Evangelists.

Fourth Sunday in Lent, March 26, Mission Church of the Epiphany.

Fifth Sunday in Lent, April 2, All Saints' Church, P. M.

Sunday next before Easter, April 9, Church of the Nativity.

Second Sunday after Easter, April 30, St. Luke's Church, *Brooklyn.*

NOTICES.

SERVICES IN THE FRENCH LANGUAGE.

Divine Service will be celebrated, and a sermon preached, in the French language, on Sunday, Jan. 8, at 1 o'clock, P. M., in the Mission Church of the Holy Evangelists. This is the commencement of a series of services which will be held, God willing, on every succeeding Lord's Day at the same time and place.

The services are instituted with the approbation of the Bishop of the Diocese, and by an amicable arrangement with the Missionary of the station, the hour being appointed with a view to prevent interference with the regular English services.

The subscriber humbly requests the readers of this notice to apprise all French people of their acquaintance that the Services of the Church will be performed as above mentioned in their own language.

Jan. 7, 1843. C. H. WILLIAMSON.

CHURCH OF THE REDEMPTION.

The *Sixth* of the series of sermons to the Young will be preached on Sunday evening next, in the Church of the Redemption, in Sixth street, near Second Avenue, by the Rev. Joseph H. Price. Jan. 7, 1843.

☞ THE LARGE CHAPEL OF THE NEW YORK UNIVERSITY is now open for Divine Service, under the ministrations of the Rev. Mr. Shimeall, every Sunday, *Morning and Evening*, at the usual hours.

N. B. At evening, (7 o'clock,) Mr. S. will confine himself to a series of Discourses on UNFULFILLED PROPHECY. Subject, next Sunday evening, *The Scope of Prophecy.* Part 1st. *Its application to Christ, under the title of "the Beginning of the Creation of God;" as expressive of his Divine Headship over the Natural World as its* CREATOR, *and as Comprehending the Original Physical Constitution of the Universe, and of the Globe in three aspects, viz:*

1. *Its Primeval State.*
2. *Its State under the Curse.*
3. *Its Renovated State.*

N. B. This Discourse will be illustrated by a view of the System of the Universe, and ten different diagrams of the Physical Structure, Changes, &c., of the Earth.

Episcopalians generally, are respectfully invited to attend. Jan. 7, 1843.

CITY MISSION INFANT SCHOOL, NO. 1.

The Managers of the Infant School attached to the Church of the Holy Evangelists, are compelled to appeal to their fellow Christians in behalf of the school under their care.

The Treasury is now exhausted, and unless prompt and efficient aid is rendered, the Managers will be obliged to close the doors against the "little ones" now daily receiving instruction at their hands. It will be remembered, that this school is not supported by the City Mission Society, but is entirely dependent on the voluntary contributions of the benevolent. The Managers trust that they may not appeal in vain, but that those who have "this world's goods" will respond to their call, by liberal donations; that they will remember, at this festive season, the destitute children who, without their sympathy and co-operation, will be debarred from that instruction which will fit them for usefulness here, and with the Divine blessing prepare them for the joys of eternity, remembering the words of Him, who hath said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The average number of children in daily attendance upon the school, at the present time is 90, all of them under 12 years of age. The results of this appeal will now determine whether this fountain of instruction must now be closed, or whether its blessings shall continue to be diffused, gladdening the hearts and relieving the intellectual wants of the many poor and destitute children who are now partaking of its bounty. Let your deeds determine.

Subscriptions and donations will be gratefully received by the Treasurer, Mrs Blunt, 132 Prince street.

New York, January 7, 1843.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS

The treasurer of the Committee for Domestic Missions, since his report of Dec. 28, has received the following contributions, viz.:

From St George's ch, Hempstead, L I, $5; from a member of Christ ch, Rye, N Y, $15; Christmas offerings of the Sunday school of Christ ch, Hartford, Conn, per Rev George Burgess, $10 02; R Relf, Esq, of New Orleans, $15; Christmas offerings of St John's ch, Bangor, Me, (a missionary station,) per Rev John West, $20; S S offerings of the same, $8; Christmas offerings of St John's ch, East Greenwich, R I, per Rev Silas A Crane, $7 75; S S offerings of the same, $1 25; collection at the missionary meeting held in St Paul's ch, Louisville, Ky, per Rev W Jackson, rector, $121 75; Christmas offerings of the S S of the same, $34; Mrs Griffith, of Danville, Ky, $1; Christmas offering of the S S of St John's ch, Savannah, Ga, per Rev J B Gallagher, $15. Through Edmund Wilcox, Esq, R A in Phil, A H, $2; Trinity ch, Washington City, per Rev H Stringfellow, $90; female missionary society of the same, for Evansville, $25; from the same, for Jubilee College, $10; Christ ch, Washington City, per Rev Mr Bean, $25; St Paul's ch, Camden, N J, per Rev Mr Burroughs, $5 35; St Luke's ch, Phil, per Mr Aertson, $86 63; St Andrew's ch, Phil, per G W Taylor, Esq, $10 50; Missionary box, Phil county, for Bishop Chase, $5; Christmas offerings of the S S of Christ ch, Reading, Pa, one half, $8 57; Christmas offerings of the S S of the church of the Evangelists, Phil, one half, $7 50; collection in same church, one half, $3 93; Christmas offerings of the S S of St Peter's ch, Phil, one half, $14 71; Christmas offerings of the S S of the Church of the Holy Trinity, Westchester, Pa, $1 50; do, of the Gloria Dei ch, Phil, one half, $4 65; from E D F, $5—305 34 Total, $560 11.

THOMAS N. STANFORD, Treasurer,
At the store of Swords, Stanford & Co,
Jan. 4, 1843. 152 Broadway, New York.

MISSION CHURCH OF ST. MATTHEW.

The subscriber gratefully acknowledges the receipt of 16 garments for the poor, from a lady of the Ascension. From G. by T C Butler, Esq, $1.

Further donations are respectfully solicited for the suffering of his district, which was previously that of the Missionary at Large, and in which there is an immense poor population of the most worthy kind, whose pressing wants compel them to apply for aid he has not to give having received but $5 for the poor since the commencement of winter. They may be left with Swords, Stanford & Co. 152 Broadway; T C Butler, Esq. 20 John street; or Mr J Sparks, Churchman office, 111 Nassau street JESSE POUND, Missionary.

New York, Jan. 4, 1843.

P. E. SOCIETY FOR PROMOTING RELIGION AND LEARNING IN THE STATE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, being contributions to the Education Fund of the Diocese:

From the Female Education and Missionary Association of St Paul's Chapel, New York, Mrs Berrian, treasurer, $7 50; offerings of St Mark's ch in the Bowery, by Rev H Anthon, $10; St Peter's ch, Lithgow, Dutchess county, by Rev S Davis, $1 25. Total, $18 75.

JAMES F. DE PEYSTER, Treasurer,
New York, Jan. 4, 1843. 49 South street.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The subscriber gratefully acknowledges the receipt of the following donation for the benefit of the poor: From G, by T C B, $1.

Further donations are respectfully solicited, and may be left at the Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 111 Nassau street; Swords, Stanford & Co, 152 Broadway; or at the residence of BENJ. EVANS,
January 4, 1843. 360 Broome street.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges the receipt of the following sums, viz:

By a friend, donation, $1. From St Peter's ch, Lithgow, Rev S Davis, $1. St Paul's ch, Whitehall, Rev M Van Rensselaer, $6. G, a New Year's gift, per T C B, $1. From the offerings of St Mark's ch in the Bowery, Rev Dr Anthon, rector, $40. Total amount, $49.

C. N. S. ROWLAND, Treasurer,
January 4, 1843. 55 Water st.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From J B, $5 From a friend, $10. From G, by T C B, $1. Total amount, $16.

LOT JONES, 192 Allen street.

N. B. Further donations are respectfully solicited—they will be thankfully received, if left with Swords, Stanford & Co, 152 Broadway; at the Church Depository, 20 John street; with Mr. Sparks, at the office of the Churchman, 111 Nassau street; or at the residence of the Missionary, 192 Allen street.

January 4, 1843.

THE FUND FOR AGED INFIRM CLERGYMEN.

The Treasurer of the Convention acknowledges the receipt of the following sums for the fund for Aged and Infirm Clergymen since last acknowledgment, viz:

From Zion ch, Little Neck, and Whitestone Chapel, L I Rev H M Beare, $5 13. St Paul's ch, Whitehall, Rev M Van Rensselaer, $6. Christ ch, Marlboro' Rev G W Fash, rector, $2 40. Trinity ch, Potsdam, Rev H K Putnam, rector, $6. St Ann's ch, Morrisania, Rev C Jones, rector, $2. G, a New Year's gift, per T C B, $1. Total amount, $22 53.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church. N Y,
January 4, 1843. 55 Water-st.

☞ The undersigned, in behalf of St John's ch, Bangor, Me, gratefully acknowledges a donation of $100 from Christ ch, Brooklyn, by the hands of the Rev Dr Stone; and also $25 from Christ ch, Westerly, by their rector, the Rev Wm H Newman. JOHN WEST.

Bangor, Me., Dec. 28, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Mrs Arthur Donnelly, annual, $2. Rev Henry M Beare, do, $2. Charles Anthon, LL D, do, $3. Theophilus Peck, do, $2. G, a New Year's gift, $1. Total amount, $10.

Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.
New York, January 4, 1843.

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The Treasurer thankfully acknowledges the receipt of the following sums:—

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Donations and subscriptions thankfully received by
THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John-street.
New York, January 4, 1843.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

Repayment of counterfeit note, $2; from St George's ch, Hempstead, L I, $2 51; Trinity ch, New Rochelle, per Rev T W Coit, rector, for church at Galveston, $20; Trinity parish ch, New Haven, balance due for one year's support of female beneficiary at Athens, $22; St Paul's ch, Camden, N J, per Rev Mr Burroughs, $5; Christmas offerings of S school of Christ ch, Reading, Pa, one half, $9; Christmas offerings of Sunday school of church of the Evangelists, Phil, one half, $7 50; collection of said ch, one half, $3 93—$11 43. Christmas offerings of Sunday school and children of St Peter's ch, Phil, one half, $14 71; Christmas offerings of Sunday school of Gloria Dei ch, Phil, one half, per Rev Dr Clay, $4 66. Total, $91 31.

J. SMYTH ROGERS, Treasurer.
New York, January 4, 1843

CHURCH DEPOSITORY,

No. 20 JOHN-STREET.

Letters have been received at the Depository since last acknowledgment from the following persons, viz:

James Emott, jr, Poughkeepsie; Frederick Sill, Middletown, Conn; R S H George, Phil; Rev S G Bragg, Macon, Ga; Rev P P Irving, Geneva; P M at Burlington, Vt, with remit; P M at Bridgeport, Con; Wm Cornwall, Lexington, Ky; Rev P A Proal, D D, Utica; R S H George, Phil; Rev James Adams, Flemington, N J.

Packages have been forwarded during the same period as follows:

To R S H George, Phil, 2 packages, per Harnden's Express; Charles Stimpson, Boston, per do; Rev James Adams, Flemington, N J, care R R Agent at Somerville, per N J Railroad.

New York, December 28, 1842.

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(*List to be continued.*)

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December 24.

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Dec. 24—3t

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Edited by the Rev. J. M. Wainwright, D. D.

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This contribution to Church Music has been performed in a neighboring city for some time, and pronounced by competent judges equal, if not superior, to any now in use. It is engraved, and printed on fine music paper, and suitable in size to bind with other music. Dec. 31.

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BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, June 14, 1841.

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ADDRESS OF THE CARRIERS
OF
THE CHURCHMAN,
TO THEIR PATRONS.
JANUARY 1, 1843.

The Bell of St. Paul's.

A Song of the Old Year and the New.

> Say! how can'st thou mourn?
> How can'st thou rejoice?
> Art but metal dull!
> And yet all our sorrowings,
> And all our rejoicings,
> Thou dost feel them all.
>
> SWISS SONG OF THE BELL.

I.

THE wintry night is cold and clear;—
Serene and full the evening star,
Seen through the lucid atmosphere,
Glows in the western sky afar!
No cloud obscures the vault above,
No mists hang o'er the snow-clad hill,
No night wind stirs the leafless grove,
Earth, sea and sky are bright and still.

II.

Night on the city! Marts and lanes
Echo no more to hurrying feet,
The din is hush'd, and silence reigns
Unbroken in the vacant street;
Save, when some swiftly rolling car,
Speeds to the midnight haunts of sin,
Or revel's wild voice, heard afar,
Pours on the air its startling din.

III.

In sleep, the fever'd brain once more
Forgets its cares, its joys, its woes!
The heart, with rankling sorrow sore,
Until the dawn its grief forgoes.
The sordid soul that thirsts for gain,
From early morn till deepest night
Forc'd to give o'er gold's waking reign,
Acts o'er in dreams the day's delight.

IV.

On downy pillows, pleasure sleeps,
Bright youth and roseate beauty, dream
Of sunny bowers or glittering steeps
Where stars of love or honor gleam;
Deep in his squalid midnight haunts,
The ruffian weaves his web of crime,
And vain and empty folly vaunts
In gay saloons, its waste of time.

V.

Hark! 'tis the solemn midnight bell
Peal'd from thy star-lit tower, St. Paul's!—
With measur'd stroke and mournful swell
Through the clear air, it rolls and falls.
Peal after peal, prolong'd and deep,
Breaks on the leaden ear of night,
Startling the dreamer in his sleep,
And heralding the old year's flight.

VI.

With measured stroke and mournful swell,
It sounds the OLD YEAR'S PASSING-BELL!—

A passing-bell for the dying year!
A sound of wailing and mirth and fear:
Toll—toll—for the flight of the parting sprite,
A passing-bell for the dying year.
Toll, toll!

He has lain him down in his robe of snow,
And his wither'd sceptre beside him lies,
His leafy crown faded long ago,
'Neath the howling winds and the stormy skies.
Toll, toll!

Twelve months agone, he was blithe and strong
In his jocund youth, and we crown'd his brow
With the brightest flowers of mirth and song;
But the glittering garland is faded now.
Toll, toll!

The roses are dead, and the mirth has fled
And the song is hush'd in the voiceless past,
The thin locks fall from his hoary head,
And the light in his dim eye fadeth fast.
Toll, toll!

Old sexton Time, 'mid the frost and sleet
Has hollow'd his grave where the strong winds roar,
He has gather'd his feet in his winding sheet,
And he lays him down to arise no more.
Toll, toll!

A passing-bell for the dying year,
A sound of wailing and mirth and fear,
Toll—toll—for the flight of the parting sprite,
A passing-bell for the dying year!
Toll—toll—toll!

VII.

'Tis gone!—to that wide shoreless sea
O'er which the eye discerns no track
To the dread, past eternity,
The grave of time, which comes not back.
Its days of joy, its weeks of care,
Its hours of blended grief and mirth,
Its nights of sorrow and despair,
Oh, man! these come not back to earth.

VIII.

'Tis gone!—the old eventful time;—
The merry, tearful, strange old year
With its strange tales of good or crime,
Its passion-fires, its woe, its cheer;—
Its births, its bridals, burials,
Its griefs and fears, its love and hate,
Its gatherings in household halls,
Its din of war, its pomp of state.

IX.

'Tis gone!—beneath the glittering sky
Another year begins its reign;
And o'er the blue expanse on high,
Midnight arrays her gorgeous train,
Bright and undimm'd, as when she shone
Upon this fair earth's vernal prime,
And angels round th' Eternal Throne
Were heralding the birth of time.

X.

At this lone hour, how swells the heart
With many a rising hope and fear,
How burns the fancy to impart
Its own hues to the coming year.
What fond and varied visions roll
Before the mind's far-seeing eye,
Unchecked by reason's stern control,
Dreams born of time, with time to die.

XI.

As dies the peal from yonder spire
Like solemn music, on the ear,
As if from out the starry choir
Some voice of warning floated near;
The idle hopes, of fancy born,
Like midnight shadows, melt away;
And dreams of bliss, seem laugh'd to scorn
By cold beams of life's sterner day.

XII.

Ah! as our thoughts essay to roll
O'er the dim future, hear we not,
Sounding o'er all, the death bell toll,
Sad tidings of our earthly lot?
Knelling the death of joy and hope,
And chronicling the ceaseless change,
Which like a cloud o'er heav'n's vast scope,
Encircles all within its range.

XIII.

Yet many a happy household throng
Yon bell shall summon from its home,
Within God's temple to prolong
That joy o'er which no change shall come.
Within those courts the glorious strain
Of gratitude and love shall rise
To HIM who o'er all time doth reign
Unchangeable, beyond the skies.

XIV.

There, year by year, the mystic fount
With cleansing drops of life shall spring.
There, fervent from the heavenly mount,
The preacher's lips glad news shall bring:
There shall the Spirit's gifts descend
To cheer and strengthen faithful hearts,
To cleanse, to comfort and defend
From sin and error's poison'd darts.

XV.

At matin hour or glowing prime,
The daily voice of prayer shall rise,
And sweetly, at the vesper-time,
Proclaim the evening sacrifice.
There breath'd o'er Eucharistic rite,
The mystic, consecrating word
The faithful Christian shall invite
Around the altar of the Lord.

XVI.

Still round the temple's hallowed wall
The world's profane and horrid din,
Through all the year, shall roll and fall,
Swell'd by the hydra-tongues of sin.
The bold blasphemer still shall walk
His awful path, till God shall smite,
And vanity and crime shall stalk
With face of brass, 'neath heav'n's full light.

XVII.

Still error's many sounding bells
Shall roll their discord on the ear;
Still, bridal songs and funeral knells
Shall fill the soul with hope or fear.
But safe within thy church, O God!
The faithful Christian soul shall be
Secure from Time's oppressing rod,
From error, and sin's misery.

XVIII.

Then bring the NEW-YEAR what it may;—
Bright and serene its light shall fall,
Round those who make the Lord their stay,
And on his Name, in faith, shall call.
The changing seasons as they roll,
New gifts of love, of peace shall bring;
God's spirit shall sustain the soul
And shield it as with guarding wing.

SEATS IN CATHEDRALS.

A gentleman, who has lately visited Canterbury, informs us that a notice similar to that mentioned a few weeks ago by our correspondent as being placed in Norwich Cathedral, is also put up at Canterbury, stating that the Cathedral officers are instructed to show the congregation every attention, and are strictly forbidden to accept fees. This proper regulation will carry the more weight as receiving the sanction of the Primate of England. By degrees the hotel-like habit of feeing attendants will cease to exist. It would also be well if the unseemly practice were abandoned of showing gentlemen to seats whilst ladies are allowed to shift for themselves, or have to put up with inferior accommodation.—*Bristol Mercury.*

The new Dean of Westminster (Dr. Turton) retains the Regius Professorship in the University of Cambridge; but it is expected that the office will shortly become vacant, and several names have been mentioned as candidates to succeed him.

CORRESPONDENCE BETWEEN THE RIGHT REV. BISHOP TERROT AND THE REV. D. T. K. DRUMMOND.

I.

From the Right Rev. Bishop Terrot to the Rev. David Drummond.

EDINBURGH, Oct. 3, 1842.

Rev. and Dear Sir,—I am about to write to you on a subject of grave importance; and I do so, not on my own spontaneous motion, but in consequence of suggestions from a quarter which I am bound to respect. At the same time, I should not have been influenced by such suggestions, had I not been conscientiously convinced that they were just. The subject, then, on which I have to address you, is your ministrations in Clyde Street Hall, where I am informed you meet a congregation weekly, during the winter, and where the service is conducted by you in the way of extempore prayer, without the use of the Liturgy of our Church. I have no doubt you consider this as the most effective way in which you can carry out the great purpose of our ministry, and that you do not consider it forbidden by the law which you are bound to obey, and I both to obey and enforce. As to the efficacy and expediency, I am not called upon to judge; but as to the lawfulness, I take a very different view from that which I presume you have taken. In the 28th Canon, *On the Uniformity to be observed in Public Worship*, it is decreed, "That if any Clergyman shall officiate or preach in any place, publicly, without using the Liturgy at all, he shall, for the first offence, be admonished by the bishop," &c. The preceding clause forbids mutilations of the Liturgy; this forbids its total omission.

I have never been present at your service in the Hall, and know, the fact of the case only from common report. If my impression as to these facts be erroneous, I beg you will set me right. But if my description of your service be correct, I beg you to consider whether such a practice be not opposed both to the letter and to the spirit of the Canon which I have quoted. You will understand that it is very far from my wish to circumscribe your ministrations, either as to *time* or as to *place*. You have a right to open Trinity Chapel for service every day, if you please. You may have my license for officiating in Clyde Street Hall, if you can show that circumstances render that place more convenient. But in neither case could you lawfully officiate without using the Liturgy. If you should be disposed to object, that for the year, during which I have presided over the Diocese of Edinburgh, I have given a tacit sanction to the ministrations in Clyde Street Hall, of which I now complain, I must confess that I have felt an extreme unwillingness to interfere in this matter; an unwillingness still existing, but now overpowered by a sense of my official obligation. I beg, then, Rev. and dear Sir, that you will consider this as an *admonition*, in terms of the Canon; and I hope that you will find it possible to preach the Gospel without violating the law of the Church.

I am, your faithful friend and brother,
C. H. TERROT, *Bishop.*

II.

From the Rev. David Drummond to the Right Rev. Bishop Terrot.

4 BRUNTSFIELD PLACE, 6th October, 1842.

Right Rev. and Dear Sir,—The subject of your letter is one which so deeply and seriously affects my responsibility as a minister of the Gospel, that I trust you will bear with me, if, before proceeding directly to reply to it, I ask you for information on the following points.

Besides my weekly meeting to which you refer in your letter, I had, during last winter, and intended to open again during the ensuing one, a Bible Class, for young persons of my congregation. We were in the habit of meeting in Clyde Street Hall, and the only prayer used was extempore. Does this fall under the condemnation of Canon XXVIII.?

I had likewise, together with Mr. Bagot, a monthly prayer meeting in the same room, in connection with the Church Missionary Society, and the Jews' Society. Is this also a breach of the Canon?[*]

A sacramental meeting is held every month in the room under St. James' Chapel, which has, I believe, existed for many years, and in which the Liturgy has never been used. Does this come under the operation of the Canon?

I am frequently called upon to address a school, and open it with prayer. Does extempore prayer in this case also infringe the Canon? I am often asked to attend public meetings for religious purposes. If I open such meetings with extempore prayer, and address it, or otherwise take part in its proceedings, do I break the Canon?

Sometimes I am also present at public meetings for religious purposes, which are opened by using collects and prayers selected from the Liturgy. If I use such collects, and then address the meeting, am I transgressing that portion of the Canon which is directed against the mutilation of the Liturgy? I trust, Right Rev. and dear Sir, that you will excuse my thus troubling your for the expressions of your opinion on the above, as in consequence of your communication I am naturally most anxious to know whether any or all of the religious services to which I have used the freedom of calling your attention, and which appear to me to partake more or less of the character of my weekly meeting, are forbidden by the Canon, and if not all, where the line of demarcation is to be drawn?

Perhaps, also, you will not consider it an impertinent question, if I ask, who are the parties that have laid the accusation against me of disobedience to the Canon, since you say that you have "not interfered willingly, but in consequence of suggestions from a quarter which you are bound to respect;" for it seems only just, and I hope you will see it in the same light, that when an accusation has been officially brought and officially acted upon, the accused party should know from whence the complaint against him emanates.

To yourself, Right Rev. and dear Sir, I feel grateful for the kind and gentle manner in which you have made a communication which must have been painful to you, inasmuch as you assure me that you would not have taken up the matter had you not been overpowered by a sense of official obligation.

I remain, with much respect, yours very faithfully,
D. T. K. DRUMMOND.

III.

From the Right Rev. Bishop Terrot to the Rev. D. Drummond.

EDINBURGH, Oct. 8, 1842.

Rev. and Dear Sir,—I am happy to find you do not think I have acted in this matter with any but kind and honest feelings, and I hope you will continue to do so, although this letter should be very far from containing what you will consider a satisfactory answer to your numerous inquiries. No accusation has been brought against you by anybody. Notice has been taken in my presence of a fact with which I was previously well acquainted, and I have been asked whether I considered it in accordance with Canon XXVIII. I *have* thought over the question seriously, and I have come to the conclusion, that your practice, as described to me by common report, is not in accordance with the Canon. When I say that I was previously well acquainted with the fact, I mean that I had frequently heard it mentioned in conversation. If you are ever accused, which I hope you will not be, you shall know your accuser very specifically.

You ask me concerning six different practices, of which I never have heard before, (except one, the sacramental meeting at St. James',) whether I consider them as prohibited by Canon XXVIII. Permit me to say, that this is a very bad way of getting through business. I object to one act, and ask you for information as to whether my representation of the act is correct; and you reply by asking my opinion of six other acts, which I never referred to. When I am convinced that they are infringements of the Canon, I shall notice them as such. Till then, I must decline pronouncing any opinion upon them, unless you, as a presbyter, ask my judgment as a bishop, in order to direct your conduct. You must allow me, then, for the present, to keep your attention exclusively to the public lecturing and prayer in the Clyde Street Hall. As described to me, they appear to contravene the Canon. I have asked you whether the description was correct or not; and on the very probable supposition that it was, I have admonished you to discontinue them. I have only to add, that the same sense of official obligation which led me to commence this interference, will lead me, if unfortunately it should be forced upon me, to go through with it to the end.

I am, Rev. and dear Sir, yours faithfully,
C. H. TERROT, *Bishop.*

IV.

From the Rev. David Drummond to the Right Rev. Bishop Terrot.

4 BRUNTSFIELD PLACE, 10th October, 1842.

Right Rev. and Dear Sir,—In your letter of the 8th inst., which I had the honor of receiving on Saturday evening, you seem to think that I have avoided noticing that part of your letter of the 3d, in which you describe my weekly meeting as one in which the service is conducted in the way of *extempore* prayer, without the use of the Liturgy of our Church. Now, the fact is, I conceived that my not contradicting the report, upon which you had formed your opinion of the character of my meeting, was equivalent to an acknowledgment that your description of it was correct; and I have, therefore, considered myself, from the date of your letter of the 3d, as *admonished* by you, in terms of Canon XXVIII. according to the interpretation which in your judgment it must bear. At the same time, I beg respectfully to submit, that the inquiries I have taken the liberty of making in my letter of the 6th are by no means irrelevant, and I hope to be able to prove this to your satisfaction. At present, I have no meetings of any kind whatever; my intention has been to recommence my various prayer meetings in a fortnight or three weeks;—viz., a weekly meeting, to which you refer, a Bible class meeting, and a meeting for the Missionary and Jews' Societies; and, besides this, there is the great probability that I shall be called on soon to take part in the other meetings to which I alluded in my letter. As, therefore, I have been admonished by you for one of these meetings, I am naturally most anxious to know whether the others also are to be regarded as uncanonical; and, consequently, when I requested your opinion, it was "as a Presbyter asking your judgment as his Bishop.'. I think you will perceive, then, that it is of great importance to me, that I should not remain in ignorance on these points—points which, under ordinary circumstances, I should have been the last to force upon your attention, but the consideration of which I can no longer omit, when so serious a step has been taken regarding my practice as a clergyman.

I remain, Right Rev. and Dear Sir, yours very faithfully and respectfully,
D. T. K. DRUMMOND.

P. S.—From an expression in your letter of the 8th, in which you call my attention to my *public* meetings in Clyde Street Hall, I think it possible that some misapprehension has arisen respecting my weekly meeting, as if *it* were more public than the others alluded to. But this is, in reality, not the case. The room is a private one, on all the occasions I have mentioned, being hired by myself. No public announcement of the meetings is given. My own congregation *alone* are invited to attend; and, should others choose to be present, it is not because they are invited, but only because they are not refused admittance when they come.

V.

From the Right Rev. Bishop Terrot to the Rev. David Drummond.

EDINBURGH, Oct. 12, 1842.

Rev. and Dear Sir,—I have to acknowledge the receipt of your letter dated the 10th. I said in my last letter to you, that I should decline pronouncing any judgment upon the several acts you mention, unless you, as a Presbyter, asked my judgment as a Bishop, "*in order to direct your conduct.*" You do not quote these last words, which, certainly, are not mere expletives. My conviction that your ministrations in the Clyde Street Hall are illegal, is founded on the conviction that they are *public*, and that they are *officiating*. As to the other acts referred to by you, you yourself are the only informant to me, and your information is not sufficiently precise for me to decide upon their legality or illegality. I have never supposed that meetings for missionary and other charitable purposes may not be opened with prayer; and though I may think that certain Collects from the Liturgy would on such occasions be better than an extempore prayer, I know of no law which authorizes me to enforce that opinion upon others. The Canon prohibits officiating publicly without the use of the Liturgy. I am convinced that your ministrations in Clyde Street Hall, as described by me, and acknowledged by you, are a *public officiating without the Liturgy*. If you will maintain that the other acts are also publicly officiating without the Liturgy, I see not how you can carry them on consistently with your obligation of obedience to the laws of the Church. Respecting them, however, I can only say, that I am not as yet convinced that such is their character, and, therefore, I will not take upon me officially to prohibit them. In this matter I am treating you with perfect good faith. I am not holding back charges to be brought forward when it may suit a purpose. On one point I am convinced you break the law of the Church. I may be mistaken, but if I am, there is a Synod and a College of Bishops to correct my error. On all the other points you act as I would not; but my opinions and the laws of the Church are of as different authority in my estimate as they can be in yours. You will oblige me, then, by letting me know whether it is your purpose to continue, or rather not to recommence your ministrations in the Clyde Street Hall, respecting which you have been admonished by me. In the event of your refusing to do so, I shall feel myself obliged to submit the matter, according to Canon, to the consideration of a Diocesan Synod.

I am, Rev. and dear sir, very faithfully, your friend and brother,
C. H. TERROT, *Bishop.*

VI.

From the Rev. David Drummond to the Right Rev. Bishop Terrot.

4 BRUNTSFIELD PLACE, 14th October, 1842.

Right Rev. and Dear Sir,—At the risk of appearing troublesome to you, I feel constrained to reply to your favor of the 12th rather differently from what may be expected by you.

In requesting your judgment as I have done, it is really "for the direction of my conduct." Very much depends upon the answers I receive from you. Several courses of action are open for me to choose. And while to you it may appear unnecessary to complicate the business by referring to any save *one* of my prayer meetings, I can only say that to me it appears indispensable that I should have your best judgment upon them all.

You have decided that one of my prayer meetings is illegal. As an honest man, I am anxious to know, *not* whether, in those that remain, I *may* possibly be *allowed to go on without interference*; but whether, after such decision, in the one case, I can, with a safe conscience, continue the others.

As, therefore, you say, that my information has not been hitherto sufficiently precise, you will kindly bear with me, while I give you full materials for your consideration and your judgment. I say *your* judgment, for it is not probable that I shall give you any trouble in obtaining a ratification of your decision, either by a Diocesan Synod, or by the College of Bishops.

May I then beg your attention to the following:—

I. My Weekly Prayer meeting is conducted in this manner:—
1. A hymn.
2. An exposition.
3. An extempore prayer.
4. A concluding hymn.

II. My Bible Class Meeting is conducted in the following manner:—
1. A hymn.
2. An extempore prayer.
3. An exposition, and any difficulties which have occurred to those attending the class answered.
4. A concluding hymn.

III. The Missionary Prayer meeting is conducted by Mr. Bagot and myself thus:—
1. A hymn.
2. An extempore prayer.
3. An exposition, with some missionary details.
4. A concluding hymn, and the benediction.

For each of these meetings the same kind of notification is given. The public generally are invited to *none* of them. They are announced in the congregation alone. And those who do not belong to the congregation are only not excluded, if they choose to attend, precisely in the same manner as in the case of the prayer meetings for sacramental and other purposes, which are, from time to time, held in the school room of St. James' Chapel.

I feel assured that, with the clear specification of the character of my meetings, which I have given above, you will not withhold your deliberate judgment as to their legality or illegality.

I remain, Right Rev. and dear sir, very faithfully and respectfully yours,
D. T. K. DRUMMOND.

From the Right Rev. Bishop Terrot to the Rev. David Drummond.

19 NORTHUMBERLAND STREET, Oct. 15, 1842.

Rev. and Dear Sir,—To me it appears not only unnecessary, but in the highest degree unadvisable, to mix up the one act, to which I have directed your attention, with the others to which you have directed mine. But as I consider our correspondence now terminated, as far as respects your *Weekly Prayer Meetings*, I have now no objection to take up the question of the *Bible Class* and the *Missionary Prayer Meeting*, of which you gave me the plan, and request my judgment.

I am convinced, then, that for all *ordinary* meetings of an Episcopal clergyman with his people, for the purpose of social prayer and ministerial instruction, the Church has provided ample means, and has forbidden the use of any but those which she has provided.

The *Missionary Prayer Meeting* and the *Bible Class* appear, by their very names, to be *special*, for legitimate objects not contemplated or provided for either by the framers of the Liturgy and Rubrics, or by the Synod which enacted our Canons. For such special meetings no forms are provided, and I do not see that in them the use of extempore prayer is prohibited.

My own sense of the expediency of having a fixed Liturgy, and of the excellence of our own, leads me to discourage the use of extempore prayers when the authorized formularies of the Church would in any degree meet the necessities of the case. But it is not my opinions, feelings, or tastes, that I have now to speak of, but my *judgment* in a matter of ecclesiastical law. That judgment is, that I am bound by the law of our Church to admonish you, as I have done, upon Case No. I. of your letter of the 14th inst.; and if that admonition should be neglected, to bring your conduct before the Synod of the Diocese.

With respect to Cases Nos. II. and III., I am not satisfied that they are such *officiating* as was contemplated by the framers of the Canon, and the Synod that enacted it; and, therefore, I do not think I should be justified in judicially prohibiting them.

I am, Rev. and dear sir, very faithfully, your friend and brother,
C. H. TERROT, *Bishop.*
Rev. D. T. K. Drummond.

(*To be continued.*)

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[*] In both these cases addresses or expositions of Scripture are delivered, as at the weekly meeting.

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